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Catalogue
OF THE
Arabic and Persian Manuscripts
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ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME V
(ARABIC MSS.)

TRADITION
PART II

Prepared by
MAULAVI ABDUL HAMID

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P R E F A C E.



THE present volume (Volume V, Part II) of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore is the second part of the volume comprising Arabic works relating to the Traditions of the Prophet, a branch of Arabic literature in which the Library is especially rich. It has been prepared by Maulavi Abdul Hamid, who was entrusted by Sir Denison Ross with the preparation, under his supervision, of the earlier volume (Volume V, Part I). Maulavi Abdul Hamid has brought to his task a thorough knowledge of the Science of Hadis, and by skilfully piecing together material derived from Arabic and other works of reference, from the sanads and marginal notes with which the MSS. abound, as well as from a close examination of the MSS. themselves, he has been able in many cases to enrich his description of the MS. catalogued with much interesting and often valuable information of a literary and biographical character, throwing light on the identity of the author, his life and the period to which he belonged, the conditions under which the work was composed, and the well-known scholars who have studied it from our copy. One interesting fact which we glean from the sanads and notes contained in MSS., Nos. 322, 438 and 462 is that in the sixth to ninth centuries A.H. women were permitted to study jointly with male students, either under a male or a female Shaikh.

The two volumes, taken together, comprise 364 MSS. The present volume contains notices of 192 MSS., including 2 MSS. of mixed contents and 22 MSS. supplementary to those dealt with in the earlier volume. The various branches of Tradition, to which the MSS. dealt with in the present volume belong, are enumerated in the Table of Contents; and, at the beginning of each section, a brief note is given (in a foot-note to the text of the catalogue) of the history and scope of the particular branch of Tradition to which the MS. or MSS. belong.

Special attention may be drawn to the following, among the rarer MSS. described in the present volume :—

No. 293. A very old copy of *Mishkât Al Anwâr*, dated A.H. 691.

No. 298. A valuable copy of *Al Maqâsid al Hasanah*, studied under the author of the work, dated A.H. 877.

Nos. 301–303. A rare work on *Mu'allal Hadîs*, in three volumes.

No. 305. A very old copy of *Ma'âni al Aşâr*, dated A.H. 735 ; from the Library of the Amirs of Şan'â (in Yaman).

No. 317. A fragment of *Amâli*, written in or before A.H. 487.

No. 321. A fragment of *Mu'jam Ibn Jamî'*, transcribed in or before A.H. 606.

No. 322. An old and extremely valuable copy of *Mashîkhat*, which has been studied by more than 500 students (male and female), and which bears several autograph notes and sanads of eminent traditionists and scholars, transcribed some time before A.H. 687.

No. 327. *Riyâd al Afhâm*, an old copy of a rare work, dated A.H. 792.

No. 335. *Al Ilmâm*, an old copy, transcribed 23 years after the author's death, dated A.H. 725.

No. 337. *Al Muḥarrar*, a very rare work on *Hadîs*.

No. 386. *Al Badl Al Mâ'ûm*, a valuable copy studied under the author of the work, transcribed in or before A.H. 841.

No. 438. An old and extremely valuable copy of *Kifâyah*, studied by Aḥmad, one of the sons of Sultân Saladin; transcribed in the 6th century A.H. Contains autograph notes of the above-mentioned Aḥmad and many others.

No. 440. *Kitâb Ma'rifat Anwâ'al Hadîs*, revised by the author himself, dated A.H. 637.

No. 442. *At Tanqîd*, a valuable copy of a rare work, revised by the author's son in A.H. 811.

No. 462. *Al Majmu'ah*, studied by more than 1,500 students (male and female); transcribed in the 8th century A.H.

No. 475. A fragment of *Şaḥîḥ Muslim*, transcribed for the Royal Library of Iskandar bin Bahlul, the second king of Ludies.

No 481. A very valuable copy of Musnad 'Abû 'Uwanah, dated A.H. 615, containing notes of famous traditionists ; from the MSS. belonging to a Madrasah in Egypt founded by Maḥmud, the Royal tutor of Aẓ Zâhir, the King of Egypt.

The final proofs of the earlier volume on Tradition (Volume V, Part I) were passed for the Press by Sir E. Denison Ross, Kt., C.I.E., Ph.D., under whose supervision the work of cataloguing the MSS in the Bankipore Library was first started. The decision to print the present and succeeding volumes of the Catalogue in Calcutta instead of in London, however, as explained elsewhere (see Preface to Volume VIII), has necessitated the making of other arrangements for supervising their publication ; and the Government of Bihar and Orissa have appointed Dr Azimuddin Ahmad and the officer in charge of the cataloguing work to supervise the publication of the Arabic volumes. The present volume has accordingly been revised by Maulavi Abdul Hamid with the help of Mr. L. Tipping and Mr E. A. Horne, who has succeeded Mr. Tipping as officer in charge of the cataloguing work : while Dr. Azimuddin Ahmad has read the whole volume in proof.

TABLE OF CONTENTS.



Nos.		PAGE
293	Sunnî Hadîs Qudṣî	1-4
294	Shî'a Hadîs Qudṣî	5
295	Al Mutâwâtir	6
296-300	Al Mushhûr	7-11
301-303	Mu'allal	12-15
304-309	Mukhtalaf	16-25
310-313	An Nâsikh Wa Al Munsûkh	26-29
314-316	Al Mandû'ât	30-33
317-318	Al Amâli	34-37
319-321	Al Mu'jam	38-40
322	Al Masbûkhat	41-55
323	Al Hadvu	56-57
324-343	Aḥādîs Al Ahkâm	58-75
344-364	Works on collection of Hadîs from generally quoted and reliable works.. . . .	76-93
365-369	Works on collection of Hadîs from certain reliable works arranged in special order	94-98
370-407	Works on Hadîs on Miscellaneous Subjects	99-132
408-436	Works on Hadîs collected from a number of reliable works	133-148
437-459	Sunnî Uṣûl Al Hadîṣ (or the Science of Hadîṣ)	149-175
460	Shî'a Uṣûl Al Hadîṣ	176
461-462	Al Majmû'ah of Hadîs	177-214

SUPPLEMENT.

463-478	Canonical Collections of Sunnî Traditions.	215-220
479-480	Canonical Collection of Shî'a Traditions	221
481-482	Masânîd of Sunnî Tradition	222-225
483-484	Arba'î'nîyât	226-227

ARABIC MANUSCRIPTS.

TRADITION.

AL AHÂDÎS AL QUDSÎYAH.*

SUNNÎ ḤADÎS QUDSÎ.

No. 293.

fol. 20. lines 21; size 7 × 5; 5 × 3½.

مشكاة الانوار

MISHKÂT AL ANWÂR.

A collection of 101 Ḥadîs Qudsî (also called Ḥadîs Ilahî), divided into three classes and arranged in three parts; each part contains

* Any statement made by the Prophet on the strength of that which he received from God, either in a dream, or in *Ibhâm* (divine revelation), is called Ḥadîs Qudsî. The definition given by the traditionists runs thus:—

الحدیث القدسی ما احمر الله تعالى به لسانه او بالامام فاحده هذه
الصلوة والسلام بعبارة نفسه

See *Dastûr al 'Ulama*, fol. 177.

'Alî bîn Ibrâhîm al Baġdâdî, in his work *Ad Durr as Samîn*, on fol. 90, remarks that as far as he knew no one else, prior to the author of *Mishkât al Anwâr*, had turned his attention to collecting Ḥadîs Qudsî and composing a work on the subject. (وام اعلم احدا اعلمني بجمعه وظهر بحضرة قبل السخ) (عنه الدين) *Ar Rivâd al Firdausiyah fi Jama' al Ahâdîs al Qudsîyah*, a work on a complete collection of Ḥadîs Qudsî by the present author (Muhîaddîn), is mentioned in *Ad Durr as Samîn*. A work on 40 Ḥadîs Qudsî by 'Alî Qârî (*d.* A.H. 1014=A.D. 1605) is mentioned in Berlin, No. 1523. *Al Ithâfât as Sanîyah*, a work on the present subject by 'Abdarra'ûf al Munâwî (*d.* A.H. 1053=A.D. 1642), is noticed in *Hâj. K̲hal.*, vol. 1., p. 39. Another work on 80 Ḥadîs Qudsî, collected from the six canonical collections of traditions, is noticed in *Ithâf*, p. 5.

the Ḥadīṣ of a particular class. In addition to the usual beginning and colophon of the work, each part comprises a separate beginning and colophon.

The beginning of the work runs thus :—

رضي الله علي سيدنا محمد و آله الطاهرين قال العبد الفقير الى الله تعالى ابو عبد الله محمد بن علي بن محمد بن احمد بن الطائي الاندلسي الحمد لله رب العالمين و العاقبة للمتقين اما بعد فاني لما وقفت جمعت هذه الاربعين بمكة سنة تسع و تسعين و خمسمائة و شرطت فيها ان تكون من الاحاديث المسندة الى الله تعالى خاصة و ربما اتبعتها اربعين من الله تعالى مرفوعة اليه غير مسندة الى رسول الله صلى الله عليه وسلم مما رويتها و قيدتها ثم اردفتها باحد و عشرين حديثا فجاءت واحدا و مائة حديث الالهية *

Part I., foll. 1–10^b, contains 40 Ḥadīṣ with Isnād, commencing from the author's Shāikh and ending with God through the Prophet (الاحاديث المسندة الى الله تعالى).

Beginning thus :—

الحديث الاول حدثنا محمد بن فاسم قال نا ابو الفاسم احمد بن محمد قال نا ابو عبد الله الحسن بن علي الطبري عن ابي الحسن عبد الغافر بن محمد عن ابي احمد sic ثنا مسلم قال نا عبد الله بن عبد الرحمن بن ام الدارمي قال نا مروان يعنى ابن محمد الدمشقي قال ثنا سعيد بن عبد العزيز عن ربيعة بن يزيد عن ابي ادريس الخولاني عن ابي ذر عن النبي صلى الله عليه وسلم فيما روى عن الله تعالى قال يا عبدي اني حرمت الظلم على نفسي وجعلته بينكم محرما الن *

The colophon of this part runs thus :—

قال العبد الفقير الى الله سبحانه محمد بن علي بن العربي انتهت الاربعون على ما شرطته فيه: انتهى الجزء الاول *

Part II, foll. 10^b-14^a, contains 40 Ḥadīṣ, quoted without Isnād, as قال الله (God said); but the author notes below each the names of the authors from whom he takes the Ḥadīṣ (الاحاديث المرفوعة) (الى الله تعالى).

Beginning:—

رب يسر بركة نبيك عليه السلام خبر اول قال الله عز وجل نبيه
وخليله عليه السلام ما هدا الوجه السديد *

The present part ends thus —

قال العبد الفقير الى الله تعالى وانتتم الاربعون المرفوعة الى الله
سبحانه من غير اسناد كما شرطته *

Part III, foll. 14-20, contains 21 Ḥadīṣ, quoted without author's Isnād: but the Isnād of the Ḥadīṣ as given in reliable works is quoted below each. (المسندة باسناد الكتب التي خرجتها منها لا باسنادي)

Beginning:—

الجزء الثالث وصلى الله على سيدنا محمد وآله الحديث الاول
قال رسول الله صلى الله عليه وسلم نضمن الله عز وجل لمن خرج في
سبيله النخ *

This part ends thus:—

وهو الحديث الواحد ومائة من الاحاديث الالهية

Author: Abû 'Abdallâh Muḥammad bin 'Alî bin Muḥammad bin Aḥmad bin 'Abdallâh al 'Arabî at Ṭâ'î, ابو عبد الله محمد بن علي بن محمد, commonly called Muḥiaddîn al 'Arabî, an eminent Ṣūfî theologian and propounder of many theories and principles of asceticism and Ṣūfism (see Futûḥât Hand-list, Nos. 1356-60), and the author of more than 500 works on the different branches of learning, mostly on Ṣūfism and theology. He was born in Muricia, where he was brought up. At the age of eight years he was taken away to Ishbiliyah, where his father was a minister to the Governor of the place. There, from A.H. 568 to 598, he continuously devoted his time to completing his studies of the main branches of Arabic literature, and studied under numerous scholars, Ṣūfî theologians and traditionists. The love of learning induced him to visit Syria, Egypt, Bagdâd, Khurâsân and Arabia, and especially Mecca, where he remained for a number of years and composed a number of works. At the end of A.H. 608 he proceeded to

Damascus, where he permanently settled and composed a large number of works. It is stated in *Ad Durr aṣ Ṣamīn*, by Firuzâbâdî (*d.* A.H. 817 = A.D. 1414), that he saw an autograph *Ijâza* (license) granted by the author to the ruler of Damascus. The *Ijâza* contains mention of his compositions, which exceed 500 in number. Several works on jurisprudence, tradition and commentaries on the Qur'ân by our present author are also known. In his old age, the author undertook to compose a big commentary on the Qur'ân; and his commentary in 99 volumes extends from the *Sûra Fâtihâ* to *Sura Kaḥf* as far as the *Âya* و علمناه عن لدنا علما الآية; but he did not survive to finish it. He died in Damascus, A.H. 638 = A.D. 1240, leaving behind him a large number of disciples and pupils. See *Ad Durr aṣ Ṣamīn*, Brock., vol. i, p. 441.

For other copies of the work, compare Berlin. No. 1469; India Office. 658; Br. Mus., 918.

The following colophon of the author, quoted by the scribe says that the present work was composed in A.H. 599 in Mecca.

انتهى الكتاب بالحرم الشريف سنة تسع وتسعين وخمسمائة

The present copy is a transcription of an autograph copy.

Written in good Naskḥ.

Dated, A.H. 691.

Scribe: ابراهيم بن محمد.

SHÎ'A ḤADÎṢ QUDSÎ.

No. 294.

fol. 42; lines 30; size 15 × 9, 10 × 6.

الجواهر السنية

AL JAWÂHIR AS SANÎYAH.

A rare work on Ḥadîṣ Qudsî, by Muḥammad bin Ḥasan bin 'Alī bin Muḥammad al 'Âmulî, محمد بن حسن بن علي بن محمد العاملي, the first of all the *Shî'a* traditionists who ever composed a work on *Shî'a*.

Ḥaḍiṣ Qudsī * This well-known scholar of Syria and specialist in Arabic literature died in A.H. 1073 = A.D. 1662. See *Khulāsat al Aṣar*, vol. iii, p. 332.

Beginning.—

الحمد لله الذي اخرج في كلامه سبيل الهداية واطلع في اولاك
القلوب من مسارب النصوص افمار الولاية اما بعد فبذل الفقير الى
الله تعالى العتي محمد بن حسن البحر العاملبي وقد وردت
جملة منه يرويها العلماء الاخبار من الائمة الاطهار عن النبي المختار عن
الذات المقدسة الالهية وهي المسهورة بالاحاديث المدسبة غير اني م
اجدها مجموعة في الكتاب ولا تعرض لالتيفها فيما اعلم احدا من الاصحاب
واجبت افرادها بالتاليف وسميته
الجواهر السنية في الاحاديث القدسية *

The work is divided into 21 Babs. The date of composition, as given in *Kashf al Hujub*, fol. 46^b is A.H. 1056.

Written in good Naskh, within gold-ruled borders, it bears a double page 'Unwan

Dated A.H. 1077

Scribe حسن بن منصور

* It appears from the date of the present work that the Shī'a traditionists did not devote their attention to compositions on the present subject until more than 400 years after the Sunni authors.

AL MUTAWÂTIR.*

No. 295.

foll. 11 ; lines 28 ; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

الازهار المتغايرة

في الاخبار المتواترة

AL AZHÂR AL MUTANÂŞIRAH FÎ
AL AKHBÂR AL MUTAWÂTIRAH.

An abridgment of the author's larger work called *Al Fawâ'id*, comprising 113 Ḥadīṣ Mutawâtir. The Isnâd is omitted throughout in the present abridgment.

By Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûṭî, جلال الدين عبد الرحمن بن ابي بكر السوطي (d. A.H. 911 = A.D. 1505 See Lib. Cat ; vol v., part i., p 3).

The following colophon of the author, quoted by the scribe, tells us that Suyûṭî composed the present work in A.H. 881. قال مؤلفه رحمه الله فرغت من ترتيبه يوم الاربعاء رابع عشر جمادى الاولى سنة احدى وثمانين ونسمائة *

Beginning:—

الحمد لله على نعمائه النخ *

For a copy of the MS., see Cairo. vol. vii . p 607

Written in good Naskh

Dated, A.H. 1002.

* Mutawâtir is a Ḥadīṣ transmitted, in various distinct chains of narrators, by so large a number of traditionists that there is left no room for any doubt as to its authenticity. The present class of Ḥadīṣ stands first as regards its correctness.

AL MASHHÛR.*

No. 296.

foll. 41 ; lines 23 ; size 8 × 6 ; 5½ × 4.

الآلِي المَنْثُورَة فِي الْاَحَادِيثِ الْمَشْهُورَة

AL LA'ÂLÎ AL MANŞÛRAH FÎ AL
AḤÂDÎŞ AL MASHHÛRAH.

A very rare work comprising 220 Mashhûr Ḥadîṣ, which are generally quoted without Isnâd or reference. It is divided into 9 Bâbs.

By Badraddin Muḥammad bin Bahâdur bin Abdallâh at Turkî al Miṣrî, بدر الدين محمد بن بهادر بن عبد الله التركي المصري (d. A.H. 794 = A.D. 1392. See Lib. Cat., vol. v., part 1, p. 48)

Beginning —

الحمد لله حمدا يليق بجلاله وسميته الآلى المَنْثُورَة فِي

الاحاديث المشهورة النخ *

The author, in the preface, points out that, at first, he described the Ḥadîṣ of each Bâb free from Isnâd and reference, as they were picked up from different works on different subjects ; later on, he added the Isnâd and reference to each Ḥadîṣ, deriving them from the works on Ḥadîṣ. Occasionally, the Ḥadîṣ is followed by an explanatory note. The number of Ḥadîṣ in each chapter is given below :—

Number of Ḥadîṣ
in each Bâb.

(i) foll. 1-10.	الباب الاول فيما اشهر على السند من احاديث الاحكام	31
(ii) foll. 10-18 ^a	الباب الثانى فى الحكم والآداب	61
(iii) foll. 18 ^b -22	الباب الثالث فى الزعم	31

* (1) Mashhûr Ḥadîṣ is a Ḥadîṣ transmitted, at least in three distinct chains of narrators, by a large number of the traditionists ; but the number of such traditionists is less than in the case of the Mutawâtir. (2) The term Mashhûr Ḥadîṣ is also applied to a known Ḥadîṣ, frequently used and commonly quoted, without observation of the condition referred to above ; but it also sometimes refers to a known Ḥadîṣ which is not genuine.

Number of Hadîs
in each Bâb

(iv) foll. 23-26	الباب الرابع في الطب	18
(v) foll. 27-36	الباب الخامس في المضائل	52
(vi) foll. 37-38 ^a	الباب السادس في الادعية	3
(vii) foll. 38 ^b -39	الباب السابع في القصص و الاخبار	14
(viii) foll. 40-41 ^a	الباب الثامن في النظم	9
(ix) foll. 41 ^b	الباب التاسع في امور منمودة	1
		<hr/> 220 <hr/>

Written in good Naskh.

Not dated, apparently 9th century A. H.

The scribe who does not reveal his name says that the present copy is a transcription of the copy belonging to the author's son
الى هذا وقد في الاصل المذكور عن نسخة الابن المؤلف

No. 297.

foll. 39, lines 21; size 8 × 6; 5½ × 3½.

الدرر المنثورة

AD DURAR AL MANSÛRAH.

An abridgment of the preceding work. The traditions in the present work are arranged in alphabetical order.

By Jalâladdîn 'Abdurrahmân bin Abî Bakr as Suyûtî (d. A. H. 911 = A. D. 1505). See Lib. Cat., vol. v., part i., p. 3.

Beginning -

الحمد لله عظيمًا لسانه النعم *

For other copies of the work, see Berlin, Nos. 1401-4, Cairo, vol. i., p. 340.

Written in good Naskh.

Dated, Muḥarram A. H. 992

Scribe : محمد بن عبد الله التمرتاشي

The scribe, Muhammad bin Abdallâh at Timartâshî (d. A. H. 1004 = A. D. 1595, see Brock., vol. ii., p. 311), a well-known scholar and author, tells us on the title-page that the copy was in his possession for some time : انظم هذا المجموع الشريف في ملك كاتبه العقير محمد بن عبد الله التمرتاشي

No. 298.

foll. 230 lines 18 : size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

المقاصد الحسنة

AL MAQÂSID AL ḤASANAḤ.

A collection of a large number of Mashhûr Ḥadîṣ from various works, arranged in alphabetical order.

By Abû 'Abdallâh Muhammad bin 'Abdarrahmân as Sakḥawî. *أبو عبد الله محمد بن عبد الرحمن السخاوي*. According to Zamaddîn, the author's pupil, he was born in Egypt, A.H. 831 = A.D. 1428, see *Al Qabs al Hâwî*, fol. 227¹; while Brock, vol. II, p. 35 fixes the author's birth in A.H. 830 = A.D. 1427. The author, after completing his studies in his native place, visited Dimyat, Alexandria, Mecca and Medina, where he attended lectures on different branches of Arabic learning. The author has enumerated the entire number of his Shaikhs with details, in his work *Buḡyat ar Râwî*, in three volumes. He worked as a professor of the different branches of Arabic literature in the following Madrasahs of Egypt —

- | | |
|-------------------|-----------------|
| I. Kâmilîyah | III. Zâhmîyah. |
| II. Sargtamshîyah | IV. Barqûqîyah. |

He died in Medina, A.H. 902 = A.D. 1497 and left behind him a large number of works on history, biography, tradition and jurisprudence. 19 works of the author, including the present one, are mentioned in Brock.

For author's life, see *Al Qabs al Hâwî*, fol. 227, Brock, vol. II, p. 35.

Beginning —

الحمد لله ممبر الخديت من الطيب و سمينه المقاصد

الحسنة في بيان كثير من الاحاديث المستهجرة *

The author, in the preface, says that in the present composition he has paid particular attention to distinguishing genuine from weak and false Ḥadîṣ. For other copies of the work, see Cairo, vol. I, p. 427; Jeni, 297.

The MS. is written by two scribes. foll. 1-208 are written in fair Naskh, not dated, apparently 9th century A.H.; foll. 209-230 in rough Naskh, dated, A.H. 877.

A note on the margin on fol. 1^b tells us that the present copy

was studied by some one under the author, and bears an autograph note of the author (هذه النسخة عليها بلغ المصنف و خطه في آخرها).

The autograph note referred to above is found at the end, which is much mutilated; the passages which are distinguishable run thus:—

الحمد لله و سلام على عبادة الدين اصطفي اما بعد فيقول جامع
هذا الكتاب قرأ sic الشيخ الامام الفاضل مفيد الطالبين ابوالحسن
ليمانى الشافعي * sic

This note suggests that Abû'al Hasan ash Shâfi'î studied under the author: and the words used in the note—ما بعد فنقول جامع هذا الكتاب—(hereafter the compiler of the present work says) give us reason to hold that it is an autograph note.

No. 299.

fol. 253; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The same.

Written in good Naskh.

Not dated, apparently 11th century A.H.

No. 300.

fol. 67; lines 25; size 8×6 ; $6\frac{1}{2} \times 3\frac{1}{2}$.

مجموعة زيادات احمد العزي

MAJMU'ATUZIYÂDÂTIAHMAD AL GAZZÎ.

An autograph copy of a rare work, comprising the extra Mashhûr Ḥadîṣ omitted in the above-mentioned three works (Nos. 296–298), but included in the Itqân of Najmaddîn al Gazzî (d. A.H. 1016 = A.D. 1607). Itqân is a work dealing with the Mashhûr Ḥadîṣ contained in the above-mentioned three works, with the addition of a number of Ḥadîṣ of the same class. The traditions in the present work are arranged in alphabetical order.

Author: Ibrâhîm bin Sulaimân bin Muḥammad bin 'Abdal'azîz al Hanafî al Jinînî, براهم بن سليمان بن محمد بن عبد العزيز الحنفى الجينى

He was born in Jinîn (Damascus), A.H. 1014 = A.D. 1605, and after completing his studies in Damascus he travelled to Egypt and Mecca, where he also studied under famous professors of his age. He compiled many treatises on various subjects, and a historical work on Ibn Hazm (*d.* A.H. 456 = A.D. 1064), which was left incomplete by him. He was well versed in biography, general history, jurisprudence and tradition. He is also known to us as a good scribe, and a number of works were transcribed by him. He died in Damascus, A.H. 1108 = A.D. 1696. See Brock., vol. ii., p. 314; *Tâj at Tabaqât*, vol. xii., fol. 101; *Hadâ'iq al Hanafîyah*, p. 429.

Beginning: —

الحمد لله رب العالمين فان العلامة شيخ شيوخنا نجم الدين
الغزي الدمشقي العامري ت عمدة الله برحمته قد جمع في الاحاديث
المشتملة كتابا حافلا سماه بانواع و جمع فيه من تأليف الرركشي و الدر
المفتورة للسيوطي و المعتمد الحسنة للسرخاري و زاد عليه بعض احاديث
و فداردت افراد ما زاد في هذه الكرايس *

The following abbreviations, used to indicate the work in which these traditions are found, are quoted below each Hadîs:—

خ for Bukhârî, م for Muslim, د for Abu Dâ'ûd, ت for Turmuḍî,
ن for Nasa'î, ما for Ibn Mâja, مى for Dârimî, نا for Ibn Abi ad Dunyâ,
بز for Bazzâz, ع for Abû Ya'lâ, ط for Tabarânî, حب for Ibn Hayyân,
حا for Hâkim, فط for Dâraqutnî, ق for Baihaqî, عم for Abu Na'im,
بي for Ibn 'Adî, ش for Abû Shaiḥ, عس for 'Asâkir, ل for Dailamî
خا for Khatîb, قضا for Qudâ'î.

The following marginal note on fol. 65^a tells us that Itqân was composed in A.H. 1010, and that the author of Itqân was born in A.H. 970 and died in A.H. 1061.

و كان فراغ المؤلف من تأليف عمله المسمى بانقلا ما يحسن من
بيان اخبار الدائرة على الالسن يوم الثلاثاء تاسع عشري شهر ربيع الاول
سنة عشر و الف ولد رحمه الله تعالى سنة ٩٧٠ و توفي سنة ١٠٦١ •

The author, in the following colophon, says that in collecting the materials for the present work, he relied on the autograph copy of Itqân, which was very badly written; and that he completed the present work in A.H. 1091.

و هذا آخر ما وجدنا من زيادات على يد مجردة من مسودة
 لمؤلف الفقير انراهم بن سايمن بن محمد بن عبد العزيز
 لحنفي بدمشق المحروسة و خط المؤلف في غاية من البصر و عدم
 الخط و كان الفراغ بهار الأحد ربيع الثاني سنة ١٠٩١ *

Written in good Naskh.

Dated, A.H. 1091.

MU'ALLAL.*

No. 301.

fol. 340 lines 25, size $11 \times 7\frac{1}{2}$, $7 \times 5\frac{1}{2}$.

تلل الحديث

‘ILAL AL ḤADÎS.

A rare work on a collection of Murallal Ḥadîṣ. The entire work is in four volumes, of which the fourth volume and the larger portion of volume i are wanting. The last 13 fol. (113) of volume i, beginning abruptly thus —

* A Musnad Ḥadîṣ, having a defect, either in the Isnâd or in the text, which cannot be easily traced, is called Mu'allal. This defect removes the Ḥadîṣ from the category of Ṣaḥîḥ Ḥadîṣ to that of untrustworthy ones. The definition given by the traditionists runs thus:—

و المعلن ما فيه علة و اصطلاحاً (أي في حديث و اسناده) علة أي عيب خفي
 عامض (خفيه فادحة) أي في صحة الحديث تابعة عن العمل به *

See ‘Alî Qârî's commentary on Nukhba, fol. 336 Hâj. Khāl., in vol. ii, p. 35, remarks that a number of the traditionists turned their attention to this important branch of the traditions, and composed works on it. Among them the present work, and the works of the following, are noted for their special value:—

I. Muslim bin Hajjâz (d. A.H. 261=A.D. 875).

II. Muhammad bin ‘Abdallâh al Ḥâkim (d. A.H. 405=A.D. 1014).

عنه و حدث محمد بن محمد البغدادي عن محمد بن عبد الله زمير
عن محمد بن بشر فوهم في اسناده في موضعين النسخ *

and ending thus -

آخر الجزء، و بتلوة انشاء الله تعالى، جل و علا سئل عن حدث

عاصم بن سعيد للدين احسنوا الحسنى النسخ *

are bound up with the second volume in the present copy of the work

VOLUME II.

Beginning -

سئل عن حدث عاصم بن سعيد النجلى عن ابي بكر الصديق في
موله تعالى للدين احسنوا الحسنى .. قال انظر الى وجه الله و ما به
حديث رواه اسراييل بن يوسف النسخ *

This volume deals with the defects pointed out in Musnad Hadîṣ, transmitted from the Prophet by the following Sahâbî (companions of the Prophet), Abû Bakr 'Umar, 'Uṣmân, 'Alî, Ṭalḥa, Zubair 'Abdarrahmân bin 'Auf, 'Abdallâh bin Mas'ûd, Mas'ûd bin Jabal and Abû Darr, and partly deals with the defects in some Musnad Hadîṣ, narrated by Abû Hurairah (a well-known Sahâbî).

Author Abû 'l Hasan 'Alî bin 'Umar ad Dâraqutnî, ابو الحسن، an author of two other well-known works on Hadîṣ, viz., As Sunan and Al Mu'talaf, was a follower of the Shâfi'î school. He was born, in A.H. 306 = A.D. 918, in Dâr al Quṭn (a big Maḥallah in Bagdâd); and, because of his birth-place, he is commonly known as Dâraqutnî. He spent some time, for the purpose of educating himself, in the following places: Baṣra, Kûfa, Bagdâd and Wâsit, and studied the following branches of Arabic literature under the foremost traditionists and scholars of his age, such as:—

I. Qur'anic branches under Muḥammad bin Ḥasan an Naqqâsh (d. A.H. 351 = A.D. 961)

II. Jurisprudence under Abû Sa'd Ḥasan bin Aḥmad bin Yazîd bin 'Îsâ (d. A.H. 328 = A.D. 939).

III. Philology under Muḥammad bin Ḥasan bin Duraid (d. A.H. 321 = A.D. 930).

IV. Hadîṣ under Abû Ṭâlib al Bagdâdî (d. A.H. 324 = A.D. 935) and 'Alî bin 'Abdallâh al Mubashshir, (d. A.H. 324 = A.D. 935).

Dâraqutnî, on account of his masterly command of Arabic

learning, secured a special fame and gained a wide-spread reputation. *Khatīb Baġdādī*, a well-known historian and traditionist, calls the author *Imām* in *Hadīṣ*, jurisprudence and philology :

قال الخطيب كان (الدار قطني) فريد عصره و امام وقته اتسمى الله علم الأثر
See *Mir'ât al Janân*, fol. 232^b. و المعرفة بمذاهب العلماء وبالادب والشعر

A number of the traditionists, such as *Hâkim* (d. A.H. 405 = A.D. 1014), *Abu Na'îm Isfahânî* (d. A.H. 430 = A.D. 1038), and others, studied *Hadīṣ* under him, and transmitted copious traditions on his authority. In his old age he travelled to Egypt, where he was warmly welcomed, and his merits specially appreciated by *Al Fadl bin Ja'far bin Muḥammad* (d. A.H. 391 = A.D. 1000), the minister of *Kâfûr*, the fourth King of the *Ikhshidid* dynasty. This minister also was a good scholar and traditionist; and, in addition to his responsible duties, he was very fond of learning and devoting his time to literary attainment. He had long had it in his mind to compose a work on *Musnad Hadīṣ*, and hence *Dâraqutnî's* arrival induced him to compile the same. He accordingly commenced the work, with the assistance of *Dâraqutnî*, and in a short time completed it. *Dâraqutnî* was sufficiently rewarded by the minister for his labour, and shortly after he returned to *Baġdād*, where he died in A.H. 385 = A.D. 995, and was buried near the tomb of *Ma'rûf Karkhî*, a well-known *Sûfî*, who died in A.H. 201 = A.D. 812. The author was renowned for his memory. *Barqânî* (d. A.H. 425 = A.D. 1035), a pupil of his, says that *Dâraqutnî* used to dictate the materials of the present work to him from memory; and he (*Barqânî*) arranged those materials in the form of a book. Thus the present work was composed : قال الخطيب في ترجمته الدارقطني سألت البرقاني هل كان ابو الحسن سمي عليك العلق من حفظه قال نعم و انا الذي جمعتها و قرأ الناس من نسختي See *Huffâz*, vol. iii., p. 201. Hence each *Hadīṣ* of the present work is preceded by the words : سئل الدارقطني عن حدث الخ (*Dâraqutnî* was asked to point out the merits of the *Hadīṣ*) For the author's life and works, see *Huffâz*, vol. iii., p. 199; *Mir'ât al Janân*, fol. 232^b; *Isnâwî*, fol. 181^a; *Brock.*, vol. i., p. 165. The present volume which is incomplete for want of a few foll. at the end, concludes thus :—

سئل عن حديث سعيد بن المسيب عن أبي هريرة عن النبي صلى

الله عليه و سلم قل ليفتقن كما يفقنا التمر عن حباله فقال يرويه الزهري *

The work is not mentioned in any catalogue.

Written in good *Naskh*; not dated, apparently 8th century A.H.

No. 302.

fol. 260 : lines 23 : size $9\frac{1}{2} \times 7 : 7 \times 3\frac{1}{2}$.

المجلد الثالث

AL MUJALLAD AS ŞÂLIŞ.

The third volume of the preceding work, dealing with the defects of the remaining Musnad Hadîş, narrated by Abû Hurairah.

Beginning .—

سئل عن حديث يروى عن سعيد المسيب عن أبي هريرة عن النبي
صلى الله إذا قام أحدكم في الليل فلا يدخل بده في الإماء حتى يحدث
فقال يرويه الزهري و اختلف منه فرواه الأوزاعي النخ *

Written in good Naskh, in a later hand; dated A.H. 1309

No. 303.

fol. 269 : lines 23 : size $9\frac{1}{2} \times 7 : 7 \times 3\frac{1}{2}$.

المجلد الخامس

AL MUJALLAD AL KHÂMIS.

The fifth and the last volume of the above work, dealing with the defects in the Musnad Hadîş narrated by some male and female companions of the Prophet.

Beginning .—

و سئل عن حديث حراز عن النبي صلى الله عليه و سلم قال انكم
اصبحتم فقال يرويه الزهري العسم بن عبد الرحمن الانصاري النخ *

The colophon runs thus :—

آخر مسند النساء من كتاب العلل *

The scribe, who does not reveal his name, says that he transcribed the present copy in A.H. 1309, from a copy dated A.H. 708.

The present and preceding volumes are written in the same hand.

MUKHTALAF.*

No. 304.

fol. 71; lines 25: size $8\frac{1}{2} \times 6\frac{1}{2}$. $6\frac{1}{2} \times 3\frac{1}{2}$.

اختلاف الحديث

IKHTILÂF AL ḤADÎS.

A rare work on a collection of Mukhtalaf Hadîṣ, with explanations. By a well-known Imâm, Muhammad bin Idrîs bin 'Usmân bin Shâfi' bin as Sâ'ib bin 'Ubaid al Quraishî. إمام محمد بن إدريس بن عثمان بن شافع بن السائب بن عبد القوي This well-known Imâm traces his descent from the grandfather of the Prophet, and was born in Gaza A.H. 150 = A.D. 767. Though there is some controversy among the biographers of the Imâm regarding his birth-place, and the following places are given (Gazza, 'Asqalân, Minâ, Yaman) yet the first one is commonly accepted to be his birth-place. المشهور الذي عليه أن ولد بغير see Tahdîb, fol. 15^a). Shâfi'î's father died before his birth and he was brought up by 'Abdallâh bin Hasan, the maternal grandfather of the Imâm, and in his childhood was taken away by 'Abdallâh to Mecca, where, after his primary education, he studied under many well-known scholars, jurists and traditionists of the

* Where there are discrepancies in sense between any two Hadîs, equal in genuineness and in other respects, and there is room for removing the same by an explanation, the discrepancy is called Ikhtilâf, and those traditions are called Mukhtalaf; in cases where such explanation is not possible, and one Hadîs cancels another, such are called Nâsikh and Mansûkh. The definition of Ikhtilâf given by the traditionists runs thus:— إن كانت المعارضة بمنزلة فلا يخلو أما إن سكت الجمع بين مدلوليهما بعد نعسف فإن أمكن الجمع فهو مختلف الحديث (ثم المراد بالاختلاف اختلاف مدلوله). See 'Alî Qârî's commentary on Nukhba, fol. 58. 'Alî Qârî, in the same work, remarks that Imâm Shâfi'î (the present author) was the first author to compose a work on the subject. Hâj. Khal., vol. 1, p. 61, gives us to understand that, after Imâm Shâfi'î, Ibn Qutaibâ (d. A.H. 263 = A.D. 877) and Abû Zakarîyâ Yahyâ (d. A.H. 307 = A.D. 919) are known to have dealt with the subject, and to have composed works on it. For Ibn Qutaibâ's work on the subject, see BeMin, No. 1213. 'Alî Qârî, again, remarks that Tahâwî also wrote two useful works on the subject:—

I. Ma'âni al Âsâr, see present volume, Nos. 305-7.

II. Muḥkil al Âsâr, see Berlin, Nos. 1266-67.

place. At the age of 15 years, he received the Sanad for issuing Fatwâ from Mubashshir bin Khâlîd (*d.* A.H. 180 = A.D. 797). In A.H. 170 he left the place for Medina, where he studied for a considerable time under Imâm Mâlik (*d.* A.H. 179 = A.D. 995) and, at the end of A.H. 179, he proceeded to Yaman and attended lectures on different branches of Arabic literature under Hishâm bin Yûsuf (*d.* A.H. 197 = A.D. 814). Thence he started to 'Irâq, where, according to the author of *Tuhfat az Zaman*, he studied under Muḥammad bin Hasan-ash Shâibânî (*d.* A.H. 189 = A.D. 804), *ثم ارتحل الى العراق* ; *فاخذ بالكوفاة عن محمد بن حسن واسدعار منه كتب ابي حنيفة* ; but the other biographers of the Imam do not agree with this statement of *Tuhfa*. After a short stay in 'Irâq, he left for Baġdâd (a great seat of learning in those days), where his merits in Qur'ânic branches of philology, jurisprudence and traditions were specially appreciated ; and many discussions on different subjects between the Imâm and the reputed scholars of the place were held, in most of which the Imam won the day. Thus the fame of the Imâm spread all over Islâmic countries, and he received a good deal of regard from the Caliph Hârûn Rashîd (A.H. 170-193 = A.D. 786-809). Soon afterwards, owing to his differing from the Mâlakî and Ḥanafî schools on many points, he founded a new school, known as Shâfi'î, which is by many regarded as most conformable to the spirit of Islâm. His authority was widely recognised ; and a large number of scholars became followers of his school. In A.H. 198 he left Baġdâd for Egypt, where he spent his time in Jâmi' 'Umar in delivering lectures and compiling works till his death in A.H. 204 = A.D. 820. He left behind him a large number of pupils and followers. His reputation as an author and as an Imâm are equal. He wrote 113 works on Tafsîr, Ḥadîṣ, jurisprudence, and on some other subjects. Besides being the first author on the present branch of tradition, Imâm Shâfi'î is the first author on jurisprudence and archery. His work on archery is known as *كتاب السبق والرمي* ; see Hand-list, No. 2527. For Shâfi'î's life and works, see *Tahdîb*, fol. 15 ; *Mir'ât al Janân*, fol. 124 ; *Subkî*, vol. i, fol. 223 ; *Isnâwî*, fol. 7 ; *Tuhfat az Zaman*, fol. 30 ; *Iuṣṣâz*, vol. i, p. 331 ; *Brook.*, vol. i, p. 178.

The present work is divided into five parts ; and each part bears the following Isnâds, thus :—

اخبرنا الشيخ الفقيه الامام الصدر الكامل جامع اشتات الفضائل على
 بن هبة الله بن سلامه اللخمي الشافعي بقرأني عليه قلت له اخبروا
 ابو الحسن عبد الحق بن عبد الخالق بن احمد بن عبد القادر بن محم

بن يوسف البغدادي بها قراءة عليه و انت تسمع سنة احدى وسبعين
و خمسمائة لجمع هـ الكتاب الا النصف الاول من الجزء الاول فانه اجازة له
منه قال انا الشيخان ابو نصر محمد بن الحسن بن احمد بن عبد الله بن
البهاء و ابو عبد الله محمد بن عبد الدافى بن الفرج الدوري قراءة عليه و هو
يسمع و انا اسمع و هو اقر به انا ابو عمر محمد بن العباس بن محمد بن زكرياء
sic قراءة عليه و انا اسمع ثنا ابوبكر احمد عبد الله بن سيف السجستاني
ثنا الربيع قال قال محمد بن ادريس المطلبي الشافعي *

It appears from the Isnâd that, in A.H. 571, 'Alî bin Hibatallâh (d. A.H. 640 = A.D. 1242) studied and transmitted the present work from his Shaikh, 'Abdalḥaqq, a traditionist of Baġdâd. 'Abdalḥaqq gives the chain of the narrators of the present work, ending with the author.

The MS., after the Isnâd, begins thus :—

الحمد لله كما هو اهله و كما ينبغي له و اشهد ان لا اله الا الله وحده
لا شريك له و اشهد ان محمدا عبده و رسوله اما بعد فان الله جل ثناؤه
وضع رسوله صلى الله عليه و سلم موضع الامامة الخ *

The work is divided into 92 Bâbs It is written in good Naskḥ. The fact that the MS. bears an Isnâd of a traditionist of the 7th century A.H., while the present copy is dated A.H. 1301, gives us reason to hold that the present MS. is a copy of a MS. bearing the above Isnâd.

The colophon runs thus :—

و افق الفراغ منه يوم الاربعاء لعشر مضين من شهر شعبان سنة احدى
و ثلثمائة بعد الالف *

Scribe : عبد الرحمن بن عثمان.

No. 305.

fol. 229 : lines 27 ; size $8\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

معاني الآثار

MA'ÂNÎ AL ÂŞÂR.

Also designated *Sharḥ u Ma'ânî al Âşâr* and *Az Ziyâdât Min Sharḥ Ma'ânî al Âşâr*.

An old, correct, and valuable copy of the first volume of *Ma'ânî al Âşâr*, a work on *Mukhtalaf al Ḥadîṣ*, dealing with the removal of discrepancies in traditions, especially those relating to points of jurisprudence, either by explanation (after referring to the *Qur'ân*, *Ḥadîṣ* and a majority of the opinions of reliable traditionists and jurists) or by pointing out where one *Ḥadîṣ* is cancelled by another, owing to discrepancies which cannot be removed.

Author : Abû Ja'far Aḥmad bin Muhammad At Ṭahâwî, أبو جعفر أحمد بن محمد الطحاوي, an eminent Ḥanafî traditionist and jurist, who was born in Ṭahâ (a village in Egypt). A.H. 229 = A.D. 843 was noted by some of his biographers to be the date of his birth, while, according to Ṭahawî's own statement, quoted in *Al Jawâhir al Muḍiyyah*, fol. 44^b, he was born in A.H. 239 = A.D. 853. قال أبو سعيد بن بونس قال لي الطحاوي وادت سنة نسع و ثلاثين ومائتين. He studied *Ḥadîṣ* under his father and some others, among them Yûnus bin 'Abdallâh (d. A.H. 264 = A.D. 878) and Sulaimân bin Shu'aib (d. A.H. 268 = A.D. 882). He spent a considerable period of time in studying jurisprudence under his maternal uncle, 'Ismâ'il bin Yaḥyâ al Muzanî (d. A.H. 264 = A.D. 878), a well-known Shâfi'î jurist and a pupil of Imâm Shâfi'î. Ṭahâwî, like his uncle Muzanî, was a follower of the Shâfi'î school ; but differing from Muzanî in some principles, he gave up the Shâfi'î school, and became a follower of the Ḥanafî school, and undertook to study Ḥanafî jurisprudence and attended lectures delivered by Aḥmad bin Mûsâ in Egypt. In A.H. 268 he travelled to Syria, where he also studied Ḥanafî jurisprudence under Abû Ḥâzim 'Abdalḥamîd bin 'Abdal'azîz (d. A.H. 292 = A.D. 904), a Ḥanafî scholar and Chief Justice of Syria. Soon after, Ṭahâwî's authority as an author, jurist and traditionist was unanimously admitted. A number of traditionists, such as Ṭabarâni (d. A.H. 360 = A.D. 971) and others, quoted *Ḥadîṣ* on his authority. He composed several works on different subjects ; and the present one is the first composition of the author. He died in A.H. 321 = A.D. 933. For his life and works

see Al Jawâhir al Muḍīyyah, fol. 446 : Ṭabaqât al Ahnâf' by 'Alî Ḥârî, fol. 986 ; Ḥuffâẓ, vol. iii, p. 29 ; Brock., vol. i, p. 173.

Beginning :—

اخبّرنا الشيخ الامام العالم شيخ الاسلام برهان الدين ابو الفتوح مسعود
بن شجاع الاموي قال ابو جعفر احمد بن محمد بن سلام
الازدي الطحاوي رحمة الله سألني بعض اصحابنا من اهل العلم ان اضع
له كتابا اذكر فيه الآثار المأثورة عن النبي صلى الله عليه وسلم في الاحكام
التي يتوهم اهل اللاحاد والضعفة من اهل الاسلام ان بعضها ينقض بعض
لعله علمهم بنسخها ومنسوخها وما يجب العمل به بما يشهد له من الكتاب
الناطق والسنة المجتمعة عليهما واجعل لذلك ابوابا اذكر في كل كتاب منه
ما فيه من النسخ والمنسوخ وتأويل العلماء واحتجاج بعضهم على البعض
وافامة الحجة بما صح عندي النسخ *

The author says in his preface that some heretics, owing to their ignorance of *Ikhṭilâf al Ḥadīṣ*, especially of *Naskh Ḥadīṣ*, because of the existence of discrepancies, disputed the genuineness of certain Ḥadīṣ ; hence the present composition. The author, in dealing with the explanation of Ḥadīṣ, in some cases strongly supported the opinion of Ḥanafī jurists, for which Baihaqī (*d.* A.H. 458 = A.D. 1066) condemned him. Hâj. Khal., vol. ii, p. 286, defends the author thus :—لعمري هذا نعامل ظاهر من هذا الامام في شأن. هذا الاسناد المتمنع الذي The present volume ends with the chapter of the كُتُبُ الْحَجَمِ of the لا يجد هذا ولا بصومه.

The following colophon tell us that the present volume was transcribed in Jerusalem, A.H. 735, by 'Alî bin Manṣûr al Ḥanafî (*d.* A.H. 740 = A.D. 1339 ; see Ad Durar, vol. ii, fol. 81¹) : *نم المجلد : الاول في نهار الثلاثاء جمادى الاولى سنة خمس وثلاثين وسعمائة بالفدس الشريف على يد العبد الفقير الى عفوره علي بن منصور الحنفي **

The title of the work, which is written in beautiful gold *Naskh*, is followed by a note, written in an illuminated space by the scribe, telling us that the present MS. was transcribed for one Bashîr bin Abdallâh, a noble of Jerusalem of the 8th century A.H. : *اول الربادات : من شرح معاني الآثار - برسم خزانة العبد الفقير الى الله بشير بن عبد الله غفر له وللمن قرأ فيه ودعا له بالعفرو المغفرة **

Another note, on the title page, gives us to understand that the present MS. was in possession of Mutawakkil Alâallâh : من كتب المنوكل : على الله رحمه الله عليه This Mutawakkil 'Alâallâh (A.H. 1054-1087 = A.D. 1644-1674), as we know, was one of the rulers of Ṣan'â (in Yaman) known as an Imâm ; see Lane Poole, p. 103. He was also a good scholar and traditionist. Though he was a follower of the Zaidi school, yet his love for learning made him free from prejudice. The merits of scholars in his time, especially of authors and professors, were highly appreciated by him. He composed an Arba'in and a commentary on Jâmi al Usûl (Nos. 223-224) ; see *Khulasat al Aṣar*, vol. iii, p. 411. He was very fond of books, and collected a large number which, as counted by his son, reached 13,000 in number : وفي هذه الأيام جمع من الإسلام كتب والده المنوكل على الله فحصلت دلائله عشرين ألف كتاب : see *Tabq al Ḥalwâ*, fol. 72 (Hand-list No. 2313)

There are other but mutilated notes on the title page

No. 306.

fol. 381 ; lines 31 ; size 12 × 8 ; 9 × 4.

VOLUME II.

The continuation of the preceding volume, ending with the chapter كتاب العتاق of the الامعة بطأها مولاها. Written in Naskh in a later hand, not dated ; apparently 12th century A.H.

The following passage from a note, the main portion of which has been completely and intentionally washed out with water, suggests that the present volume, with volumes i and iii, was purchased in Ḥudaida (in Arabia) : لم دخل هذا المجلد مع المجلدين sic بالشراء : الصحيح في بندر حدادة في ملك.

The condition of the MS., and the frequent corrections made in the margin, suggest that the copy was used by some scholar.

No. 307.

fol. 177 ; lines 25 ; size 10 × 7 ; 7 × 4½

VOLUME III.

The continuation of the second volume, ending with the chapter فرض الزكوة في الابل السائمة. Though these three volumes complete

the work, yet they are different from each other in the following respects : date of transcription, hand and paper.

Written in good Naskh. Dated, A.H. 684.

Scribe : عمر بن عبد الرحمن المراءى .

The condition of the present volume and the concluding words (it is the end of the work) suggest that the preceding volumes, written by the present scribe, are wanting.

For other copies of the work, see Berlin, Nos 1263-5 ; Jeni, 571. The entire work was lithographed in Lucknow, A.H. 1300-2.

The present volume is an older and more valuable copy than are the preceding volumes ; and it deserves special notice, as it has been studied by a number of traditionists and used by many scholars.

A Sanad on fol 178, written by Raḍwān bin Muḥammad (*d* A H 852 = A.D. 1449), gives us to understand that at the Monastery of Nāṣirīyah in Egypt, in A H. 815, the writer of the Sanad, along with a group of students not less than 70 in number, studied the entire work (from the present third volume and from the two missing volumes, written by the same scribe) under Muḥammad bin Abī an Namīm, commonly called ابن الكويك (*d* A H 821 = A.D. 1418), a traditionist of Egypt (see Mu'jam Ibn Fahd, fol. 261) ; and a licence for narrating the Ḥadiṣ was granted by Muḥammad bin Abī an Namīm, who attended the sitting. The Sanad runs thus :--

اما بعد حمد الله على نواله.....فقد سمع هــد الجزء و الاجزاء قبله وهي
جميع كتاب شرح معاني الآثار على الشيخ الامام العلامة الرحلة مسند عصره
في مصره القاضي شرف الدين ابو طاهر محمد بن الشيخ الامام العلامة
عز الدين بن ابي نعيم محمد بن قاضي سراج الدين ابي الفرج عبد اللطيف
بن احمد بن محمود بن ابي الفتح بن محمود بن القاسم بن الكويك
..... العبد ابو نعيم رضوان بن محمد بن يوسف بقراءة كاتبه
رضوان المذكور و قد اجاز المسمع لمن فرأ *

The Sanad is attested by Muḥammad bin Abī an Namīm thus : --

صح ذلك و قد اعاد كاتبه بدر الدين رضوان ما فاتته منه علي و كتبه محمد
بن ابي النميم ابن الكويك عفر له و مولدي في شهر ذي قعدة سنة سبع
ثلاثين و سبعمائة و حسبنا الله و نعم الوكيل *

The two notes on fol. 14 and fol. 132, quoted below, tell us that the present volume is a transcription of a copy of the third volume, belonging to Bani an Nahhâs; and that it consists of parts 14-23 of the same. About Bani an Nahhâs, it is stated in *Al Jawâhir al Muḍiyah*, fol. 168, that *أبو بن أبي بكر* (*d.* A.H. 699 = A.D. 1301) and members of his family are called Bani an Nahhâs

I آخر الجزء الرابع عشر من المجلد الثالث من نسخة بني النحاس

II. آخر الجزء الثالث والعشرين من المجلد الثالث من نسخة بني النحاس.

A note informing us that the present copy was compared with the original is found on fol. 130^a. Another note, below the colophon, says that the MS. was for some time in the possession of the Chief Justice of Mecca, Ahmad bin Muḥammad al Ansâri al Ḥanafî (*d.* A.H. 825 = A.D. 1422) من كتب مولانا وسيدنا وشدخنا فامسى العصا حاكم الحكام حجة الاسلام شمس الدين ابي عبد الله احمد بن السنيخ الاعام الامام العالم صلى الله على ابي الحسن البصري عامله الله تعالى بلطمة الحق

No. 308.

fol. 279, lines 23, size 10 × 7; 7 × 4½.

تصحيح معاني الآثار

TASHÎH U MA'ÂNÎ AL ÂŞÂR.

An incomplete copy of the commentary on Ma'ânî al Âşâr, designated *Kitâb Tashih Ma'ânî al Âşâr*, beginning with the commentary on chapter *الماء يقع فيه النجاسة* (the first chapter of Ma'ânî) and ending with chapter *كيف يكون القسامه* (the 8th chapter of *كتاب الجنائيات*; see vol. in, fol. 108 of Ma'ânî) — Hâj Khal., vol. ii, p. 286, mentions two commentaries on Ma'ânî, one being by 'Aainî (*d.* A.H. 855 = A.D. 1451), regarding which Ibn Fahd remarks in his *Mu'jam* that it is a big work in 12 volumes designated *معاني الاخبار*. Hence the present work can scarcely be by 'Aainî. The second commentary, mentioned by Hâj. Khal., is by Abû'l Hasan Muhammad bin Muḥammad al Bâhili (*d.* A.H. 321 = A.D. 933), a contemporary of Ṭahâwî and a follower of the Mâlikî school. Since no account of this commentary is to be traced in any catalogue, we cannot say for certain that the present commentary is by him; but the fact that the present

commentator strongly supports the views of the Mâliki school, and the fact that the words used for dead persons are not generally used by the commentator for Ṭahâwî, give us reason to believe that the above-mentioned Bâhilî is the author of the present commentary. The commentary, which is without preface, begins thus :—

صلى الله على محمد و السلام باب الماء يقع فيه الذنجاسة ذكر ابو جعفر
في هذا الكتاب ما رواه ابو سعيد الخدري رضي الله ان رسول الله صلى الله
عليه و سلم كان يتوضأ من بئر بضاعة *

The commentator, wherever he differs from Ṭahâwî, introduces his own view with the word قلت (I say); for example on fol. 163^b. قلت هذا الاصل الذي فدره في فدايته هذا من ان من تزوج بمسرح مجهول. and again on fol. 241^a. قلت قد ذهب ابو جعفر في هذا الكتاب الى ما حملة عليه اهل المقالة الاولى في كنف بيان مشكل الاحاديث و انظر ذاك و تدبر الخ

No. 309.

fol. 273 ; lines 23 ; size 10 × 7 ; 7 × 5.

المختصر من المشكل الآثار

AL MU'TAṢAR 'AN AL MUKHTAṢAR MIN MUSHKIL AL ÂṢÂR.

This is an abridgment of the Mukhtasar of Abû'l Walid Bâjî (*d.* A.H. 474 = A.D. 1081), which was itself the first abridgment of Tawâhî's last composition, Mushkil al Âṣâr (for copies see Berlin, Nos. 1266—7 ; Br. Mus., p. 707), a work dealing in a masterly way with Ḥadîṣ in which there are discrepancies, and pointing out where discrepancies can be removed and where the Ḥadîṣ must be cancelled.

Author : Yûsûf bin Mûsâ al Hanafî. يوسف بن موسى الحنفى. The words عني used by the scribe in referring to the author in the colophon quoted below, and the fact that such a phrase is generally applied to a living person, give us reason to hold that the author was alive in A.H. 797, the date when the transcription of the copy was completed :—

وكان الفراغ منه سبع وتسعين وسبعمائة والحمد لله
وحده ورضى الله عن مؤلف الكتاب الشيخ ابي جعفر الطحاوي
و عن مختصرة الاول القاضي ابي الوليد الباجي المالكي و عفي عن كاتبه
و جامعه و مُختصرة عن المختصر الاول *

One Yûsûf bin Mûsâ al Hanafî (d. A.H. 803 = A.D. 1400) is mentioned in *Tâj ât Tabaqât*, vol. ix, fol. 49^a, but the present work is not mentioned in the list of his compositions. The present work and its author are mentioned in Br. Mus., p. 709; but no account of the author is given. Hâj. Khal., vol. ii, p. 287, mentions the work without naming the author.

Beginning:—

احمد الله حمدا يليق بجلال دانه و جمال صفاته و بعد قد قال
استاذي و شيخني متعذري الله و المسلمين بحياته الشيخ ابو المحاسن
يوسف بن العبد الفقير موسى الكنفى الخ *

The beginning of the work tells us that the work was arranged in its present form by a pupil of the author: the word جامع in the colophon quoted above refers to this unknown pupil of the author. The present abridgment was printed in the Dâirat al Ma'ârif Press, Haidarabâd, A.H. 1307.

Written in good Naskh. Dated, A.H. 797

Scribe: حيدر بن حبيب بن حيدر بن احمد النوجي.

The following note on the title page (not dated, but apparently written in the 9th century A.H.) says that the present MS. was purchased for 200 Dirams by one Ilyâs bin Musâfir, during his stay in the Madrasah of Tûlûn in Jerusalem.

انتقل هذا الكتاب المبارك بالبيع و الملك الشرعي الى ملك
الشيخ بن الياس بن مسافر الملقب بالنازل بمدينة القدس الشريف
بالمدرسة الطولونية بمبلغ من الدراهم مدغ مائتين بحضور احمد بن محمد
العقيلي بيعاً صحيحاً شرعياً *

كتبه على ابن ظفر

AN NÂSIKH WA AL MANSÛKIL.*

No. 310.

foll. 122 ; lines 21 ; size $4\frac{1}{2} \times 7$; 7×5 .

الاعتبار في الناسخ والمنسوخ

AL 'ITIBÂR FÎ AN NÂSIKH WA AL
MANSÛKH.

A collection of cancelled and cancelling Ḥadīṣ. The division of the work into books and chapters is the same as in works of jurisprudence

Author : Abû Bakr Muḥammad bin Mûsâ bin 'Uḡmân al Hazimî, ابو بكر محمد بن موسى بن عثمان الحارمى, a famous Shâfi'î scholar and traditionist, who was born in A.H. 548 = A.D. 1155. He studied in Hamadân, under Abû'l 'Ulâ (d. A.H. 569 = A.D. 1174) and others. Then, for his further studies, he travelled to Mawṣil, Wâsit, Basra, Isfahan and Arabia, and studied in those places under the foremost scholars and traditionists. Later, he was recognised as a specialist in tradition. Nearly all the compositions of the author are on different important branches of Ḥadīṣ, and are highly regarded by the traditionists on account of their reliability and the critical discussions contained in them, a fact which testifies to his merits and masterly attainments. He settled permanently in Baḡdâd, where he died in Jumâda I., A.H. 584 = A.D. 1188, and was buried near the tomb of the famous Ṣûfi Junaid.

For the author's life and work, see Ḥuffâz, vol. iv. p. 157 ; Tabaqat u Ibn Shuhba, fol. 64^a ; Mir'ât al Janân, fol. 355^a ; Isnâwî, fol. 147 ; Brock., vol. i. p. 356

* This is one of the most important branches of Ḥadīṣ. According to the statement of Zuhri (d. A.H. 124 = A.D. 741), quoted in the preface of the present work (وهو (الزهري) القائل لم يدون هذا العلم احد قبل ندوني), he was the first traditionist who turned his attention to this subject, picked out the cancelled and cancelling Ḥadīṣ, and framed rules and principles for distinguishing them. After Zuhri, Imâm Shâfi'î (d. A.H. 204 = A.D. 820) is known to have dealt with this branch in his work, Ar Risâla. Later on, a number of traditionists composed works on the same subject. See Hâj. Khal., vol. ii, p. 376 ; Ithâf, v. 170

Beginning :—

الحمد لله الكبير المتعال الكثير المذوال المذم المفضل الموصوف
بالقدرة والكمال و بعد فهذا كتاب اذكر فيه ما انتهت الى معرفته من
ناسخ حديث رسول الله صلى الله عليه وسلم و منسوخه اذ هو علم جليل
النج *

After dealing with the definition of Nāsikh and Mansûkh, the author in his preface explains the causes and necessity for the cancellation of Hadîṣ. The colophon runs thus :—

آخر الكتاب الحمد لله حم وحده اولا و اخرا و صلونه على سيدنا محمد
ببيه و آله و صحبه انتهى تعليفه في يوم الخميس فدل العصر سابع عشر
شعبان من اثنتين و ثلاثين و سبعمائة النج *

For other copies of the work, see Berlin, No. 1627 ; Cairo, vol. ii, p. 269. Written in good Naskh. Dated, A.H. 732

Sanads, dated A.H. 584, 586, 640, 643 and 692, which were evidently contained in the original MS., are transcribed at the end of the present copy, the following words being written at the top of every Sanad :—عما شاهدته على الاصل المنقول منه هذه النسخة :— (" It is from that which I have seen on the original copy.")

One of the above Sanads is dated Muḥarram A.H. 584, which gives us reason to believe that the present copy is a transcription of a reliable copy of the original MS. written during the life-time of the author, in or before A.H. 584.

No. 311.

fol. 188 ; lines 17 ; size 10 × 6 ; 7 × 4.

THE SAME.

Another copy of the same, written in fair Naskh. The copy is not dated ; but a note on the title page, written in identically the same hand, containing biographical notices of the author quoted from Ibn Kḥallikān, is dated A.H. 1270, which suggests that the MS. was written in or before that year.

No. 312.

fol. 54 ; lines 19 ; size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 4$.

اعلام العالم بحقائق ناسخ الحديث و منسوخه

I'LÂM AL 'ÂLAM BI ḤAQÂ'IQ NÂSIKH
AL ḤADÎŞ WA MANSÛKHIHÎ.

A work on a collection of cancelled and cancelling Ḥadîş.

By Abû'l Faraj 'Abdarrahmân al Jawzî, ابو العرج عند الرحمن الجوزي,
(d. A.H. 597 = A.D. 1250. See Lib. Cat., vol. v, part i, p. 95.)

Beginning :—

الحمد لله الذي اكرمنا بمحمد صفونه وجعلنا من علماء امته و اطلعنا

على اسرار شريعته النخ *

In the preface, Ibn al Jawzî describes, in four Faṣls, the causes and necessity for the cancellation of Ḥadîş ; and he says that for the sake of convenience, he arranged the work according to the arrangement observed in works of jurisprudence. The work is a rare one. It is merely mentioned in the list of the author's compositions, see Lib. Cat., vol. v, part i, p. 95. The author of Ithâf (p. 170) refers to a work of the author on the present subject, contained in only one fol., beginning thus :—

بسم امام ابوالفرج عند الرحمن بن على الجوزى اوله الحمد لله العظيم

في مجدة و الكريم في ودة و آن دريك ورق است *

This beginning entirely differs from the beginning of our copy, containing 54 foll. The following words, quoted in Ithâf, tell us that the work there referred to consists of only 21 Ḥadîş (اورد في هذا الكتاب). ما قد صبح نسخه و احنمل و اعرض عما لاوجه لنسخه ولا احنمال فمن سمع بخبر بدعي النسخ ولبس في هذا الكتاب فليعلم و هاء تلك الدعوى وقد تدبرنه فاذا هو احد وعشرون (حديثا). These words are not found in our copy, which contains more than 100 Ḥadîş. However, the fact that only one work of the author on the present subject, under the title of 'Ilâm, is noticed by his biographers, and the fact that the Isnâd in the present work frequently begins with Muḥammad bin Naṣîr (d. A.H. 556 = A.D. 1116), one of the author's teachers, give us reason to suppose that the author of Ithâf wrongly ascribed a work by some other

person to Ibn Jawzî, and to hold that the present work is one of Ibn Jawzî's compositions.

Written in good Naskh. Not dated, apparently 12th century A.H.

No. 313.

fol. 156 ; lines 21 ; size $10 \times 6\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

الناسخ و المنسوخ فى الحديث

AN NÂSIKH WA AL MANSÛKH FÎ AL ḤADÎṢ.

An incomplete work, on a collection of cancelled Ḥadîṣ relating to the ordinances of jurisprudence.

By an anonymous author. He quotes authors of the second, third, fourth, fifth and sixth centuries A.H. ; the latest of them is Qâḍî 'Iyad (*d.* A.H. 544 = A.D. 1149), whom he mentions on fol. 1. thus :—

قال القاضى و العراقي الخطيب الدال على انتفاع الحكم الثابت *

On fol. 56^a the author mentions his composition, An Nasikh Wa Al Munsukh Fî Al Qur'ân, dealing with cancelled and cancelling verses of the Qur'ân, thus :—

وعلى ما فصلته في خاتمة الناسخ و المنسوخ في كتاب الله *

Ibn Jawzî is known to have composed two works on Nâsikh and Mansûkh, one relating to Ḥadîṣ (see No. 312. above) and another relating to the Qur'ân (see Hand-list, No. 344) ; but the contents of the present work entirely differ from the contents of Ibn Jawzî's work. The present copy is incomplete, for the want of a few fol. at the beginning.

The MS. begins abruptly thus :—

الرحمن ابي موسى الاشعري رضى الله عنه و هو يقص على الناس

فقال آتعرّف الناسخ و المنسوخ قال هلكت و اهلكت النخ *

The arrangement and divisions are the same as in works of 'jurisprudence. The first Kitâb begins on fol. 6^a, thus :—

كُتِبَ الْعِبَادَاتُ وَاصْلُهَا الْخِدْمَةُ وَاطَاعَةُ وَالْغَرَضُ مِنَ الْإِنْسَانِ عِبَادَةُ
الرَّحْمَنِ لِقَوْلِهِ تَعَالَى وَ مَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ وَ لَهَا كَيْفِيَّةُ
شَرْعِيَّةُ النِّعَمِ *

Written on thick paper, in good Naskh. Though the MS. is not dated, yet the handwriting and the paper suggest that it was written in the 9th century A.H.

AL MAUDU'ÂT.*

No. 314.

fol. 201 : lines 23 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

الذيل لا للآلي المصنوعة والنكت البديعات

AD DAIL LI AL LA'ÂLÎ AL MASNÛ'AH
WA AN NUKAT AL BADÎ'ÂT.

Two works of Suyûtî (*d.* A.H. 911 = A.D. 1505. See Lib. Cat., vol. v, part, i, p. 3)

* This is a most important critical branch of tradition for helping us to distinguish false Hadîs. According to the statement of 'Uqailî (*d.* A.H. 322 = A.D. 939), quoted in the preface of MS. No. 316 below, faithless people, owing to their bad motives towards the Muslim belief in Hadîs, the second of the four Islâmîc principles, fabricated Hadîs from time to time, and ascribed them to the Prophet. The number of such Hadîs, according to 'Uqailî, comes to 12,000 :

فَالْعَفْصَلِيُّ وَصَعَتِ الرِّوَايَةُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اثْنَيْ عَشَرَ
أَلْفَ حَدِيثٍ. A few of the so-called authorities in Islâm ventured to fabricate

false Hadîs in order to check some illegal theories or actions, and justified their action on the ground that they were doing good, whereas in fact they were more harmful to Islâmîc principles than the former. Ibn Šalâh in his Muqaddîmah, p. 44, criticises the latter, thus: وَضَعُوا الْحَدِيثَ احْتِسَابًا فَبِمَا زَعَمُوا اعْظَمَ صِرَافُومَ مِنَ الْمُنْسَوِّدِ إِلَى الرَّيْعِ. It is commonly supposed that the fabrication of Hadîs began at the end of the 1st century A.H., but a very reliable Hadîs (عن كذب على عتقدا فليتبوأ مقعده من النار) contains a serious

Foll. 1-153. *Ad Dail*, a continuation of *Suyûti's* own larger work, called *Al La'ali al Masnû'âh*, which is an abridgment of *Al Maudu'ât al Kubrâ*, a work on a collection of false *Hadîṣ*, by *Ibn Jawzî* (d. A.H. 597 = A.D. 1250). The present *Ad Dail* mentions only those false *Hadîṣ* which are omitted by *Ibn Jawzî* in his work.

Beginning:—

الحمد لله وسلام على عباده الذين اصطفى وبعد فاني لما فرغت من اختصار كتاب الموضوعات للحافظ ابن الجوزي وتكميل احاديثه وما يتعقب عليه على الوجه الاتم ثم اردته بمداد الدليل موردا اليه جملا من الموضوعات التي لم يذكرها ورتبته على الابواب كتربيته *

The arrangement and divisions are the same as in the abridgment. A note on the title-page, indicating the title of the work as well as the author's name, runs thus.—

كتاب الدليل لكتاب اللآلى المصنوعة فى الاحاديث الموضوعه وهو الذى اورد فيه من الموضوعات التي لم يذكرها ابن الجوزي فى كتاب الموضوعات - للشينخ عبد الرحمن جلال الدين السيوطي *

The work was printed at the 'Alawî Press Lucknow, A.H. 1303

Foll. 154-201: *An Nukat al Badî'at*, a collection of nearly 300 reliable *Hadîṣ*, which were wrongly entered by *Ibn Jawzî* in his work as false *Hadîṣ*.

Beginning:—

الحمد لله والصلوة والسلام على رسوله وبعد فان كتاب الموضوعات جمع الامام ابو الفرج ابن الجوزي ودنبه الحفاظ قديماً وحديثاً على ان فيه تساهلاً كثيراً او احاديث ليست بموضوعه *

The colophon runs thus:—

هذا آخر ما اردته في هذا الكتاب من الاحاديث المتعقبة لا سبيل الى ادراجها في مسلك الموضوعات وعددناها نحو ثلثمائة *

warning directed against those who commit the offence of fabricating *Hadîṣ*, which shows clearly that the Prophet noticed the offence in his own time, and foresaw its being committed in the future. The leading traditionists, in order to preserve the faith of Muslims in tradition, devoted much labour to collecting the false *Hadîṣ*, and in settling the principles and rules for testing them (لم نسفت جهادة الحديث بكشف عوارها ومحوها) see *Ibn Ṣalâh*, p. 45. A number of the traditionists composed works on this branch.

A copy of the work is noticed in Cairo, vol. i, p. 445.

The present work was also printed at the 'Alawî Press, A.H. 1303.

Both works are written in good Naskh. Not dated, apparently 11th century A.H.

No. 315.

fol. 118 ; lines 19 ; size $9\frac{1}{2} \times 6$; 7×4 .

تذكرة الموضوعات

TADKIRAT AL MAUDÛ'ÂT.

A work on a collection of false Ḥadīṣ, arranged in 110 Bâbs and a Khâtimah, by Muhammad bin Tâhîr al Patanî, محمد بن طاهر البتاني, a well-known Indian traditionist, who was born in A.H. 914 = A.D. 1501 at Nahar Wâlih (a city in Gujarât), where he completed the greater part of his studies. The author, after thirty years of study in India, left that country in A.H. 944 for Mecca, where he studied for a considerable period and completed his studies under Ibn Hajar (d. A.H. 974 = A.D. 1665), 'Alî Muttaqî (d. A.H. 975 = A.D. 1666), and others. After gaining a vast knowledge of Muhammadan literature he devoted special attention to Sûfism and received spiritual training from the above mentioned 'Alî Muttaqî, an eminent traditionist and Sûfî of India, who had settled permanently in Mecca. Then he returned to Patan (in Gujarât), where he established a great reputation as a traditionist, scholar and Sûfî ; and numerous persons studied under him and received spiritual training from him. Shortly after his return, he determined to demolish the illegal doctrines of the Mahdawîs (the followers of Sayyid of Muhammad of Jawanpore, who had declared himself Imâm Mahdî). At first, he made an attempt to dissuade them by arguments and lectures from preaching those doctrines : but they did not listen, and declared war. However, the author, with his disciples and pupils, also marched against them, and took an oath that until he defeated them, he would not put his turban on his head. The fighting continued for more than a year till A.H. 980, with no result. When the Emperor Akbar (A.H. 963-1014 = A.D. 1556-1605) captured Gujarât, he honoured the author with a royal visit, and ordered Mirzâ 'Azîz Kuka, the first Governor of Gujarât, to help the author against the Mahdawîs ; and he put the turban on the author's head with his own royal hand. With the help of the Governor, the Mahdawîs were totally defeated. In the time of 'Abdarrahîm Khân Khânân (the

second governor), the Mahdawis again flourished, and at his instigation plotted against the author who, noticing this happening, set out to pay a visit to Akbar to inform him about the event: but unfortunately on his way to Agra, in A.H. 986 = A.D. 1598, he was killed by some Mahdawis between 'Ujain and Sârangpore. His dead body was brought to Patan, where it was buried. More than eight works of the author are known. For the author's life, see *An Nûr as Sâfir* fol. 367; *Subhat al Marjân*, fol. 98^a; *Ithâf an Nubalâ*, p. 397. *Hadâliq al Hanafiyah* p. 386.

Beginning:—

الحمد لله الذي ميَّزَ الخبيث من الطيب وأحوز الحديث
بالعلماء النقاد عن الخطأ والكذب.... وبعد بعد قال أضعف عادة القوى
الولي محمد بن طاهر بن علي المندى النخ *

In the preface the author, after dealing with the principles of this branch, makes a serious attack against the traditionists who were in favour of fabricating *Hadîṣ* for *نوعب ونوعب* (warning and encouragement). The present work was composed in A.H. 958, as appears from the following: *وكان اختتام التدريس في سابع ذي فعدة يوم الجمعة سدة ثمان و خمسين وسعمائة*.

For other copies of the work see *Âṣifiya Library*, Haiderabâd printed list, vol. i, No. 133, *Rampûr* printed list, p. 69.

Written in good *Naskh*. Not dated, apparently 11th century A.H.

No. 316.

fol. 108. lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$, 6×3 .

الموضوعات

AL MAUDÛ'ÂT.

A work on a collection of those *Hadîṣ* which are unanimously regarded as false *Hadîṣ*, arranged in alphabetical order, by Mullâ 'Alî Qârî *ملا علي القاري* (d. A.H. 1014 = A.D. 1605; see *Lib. Cat*, vol. v, part 1, p. 287).

Beginning:—

الحمد لله الذي أنزل القرآن العظيم وبيّنه بالاحاديث الثابتة من الغيبي

لكريم النخ *

Foll. 1-12 : Contain a short history of the fabrication of Ḥadîṣ and a warning against doing so.

Foll. 13-76^a : Ḥadîṣ admitted to be false.

Foll. 76^b-108 : Rules and principles for the present branch, and some other connected points. The author says he did not give any space in the present work to a Ḥadîṣ, which, according to some, is false, while others hold it to be correct.

For other copies of the work, see Cairo, vol. i p. 404 : A.S. 938-9 ; Alger, 552. This very work under the title of *امانات السندات في تبئين احاديث الموضوعات*, is noted in Berlin, No. 1636.

This work was lithographed in India ; see Raf' as Sutûr, p. 55

Written in good Naskh. Not dated, apparently 11th century A.H.

AL AMÂLÎ.*

No. 317.

foll. 8 ; lines 17 ; size 9 × 6 ; 6 × 4½.

الجزء فيه مجالس من امالى ابي القاسم

ومن حديث ابي محمد الحسن بن الخلال

AL JUZ'UFÎHI MAJÂLIS MIN AMÂLÎ ABÎ'AL QÂSIM WA MIN ḤADÎṢ ABÎ MUḤAMMAD AL ḤASAN BIN MUḤAMMAD AL KHALLÂL.

A fragment of 8 foll., consisting of an incomplete portion of Amâlî Abî 'al Qâsim and certain other Ḥadîṣ, narrated by Ḥasan al Khallâl.

* Al Amâlî refers to a work on Ḥadîṣ, comprising the traditions dictated by the Shaikhs to their pupils, while sitting for teaching of the Ḥadîṣ. The teaching of Ḥadîṣ, by means of dictation in a special Majlis (sitting) formed for the same, was one of the methods observed by former traditionists. More than 25 works on the present subject are noticed in Ithâf, p. 24 ; Hâj. Khal., vol. i, p. 115.

Foll. 1-2 : Incomplete portion of Amâlî; contain only the first fol. of the first Majlis and the last fol. of the last Majlis. The intermediate Majlises and some Ḥadîṣ of the first and the last Majlis are wanting in this copy.

By Abū'al Qâsim 'Abdalmalik bin Muḥammad bin 'Abdallâh bin Bishrân أبو القاسم عبد الملك بن محمد بن عبد الله بن بشران, a traditionist of the 5th century A.H., who was alive in A.H. 428, and studied under Dar'aj bin Aḥmad (*d.* A.H. 351 = A.D. 962); see Ḥuffâẓ, vol. iii. p. 97.

Beginning. —

قُرِئَ عَلَى السَّيِّدِ الْأَجَلِ الْإِمَامِ قَاضِي الْقَضَاةِ جَمَالِ الْإِسْلَامِ أَبِي بَكْرٍ مُحَمَّدَ
 بْنِ الْمُظَفَّرِ بْنِ بَكْرَانَ بْنِ عَبْدِ الصَّمَدِ بْنِ سَلْمَانَ الشَّامِيَّ وَ أَنَا أَسْمَعُ وَأَبْنِي
 أَبُو الْفَتْحِ مُحَمَّدٌ يَسْمَعُ فَأَقْرَبُهُ أَخْبَرَ كَمْ بَلْ حَدَّثَكُمْ السَّيِّخُ أَبُو الْعَاسِمِ عَدَدَ الْمَلِكِ
 بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ بَشْرَانَ فِي رَجَبِ الْأَوَّلِ سَنَةِ ثَمَانٍ وَ عِشْرِينَ وَ أَرْبَعِمِائَةٍ
 بِبَغْدَادَ قَالَ أَخْبَرَنَا أَبُو مُحَمَّدٍ دَعْلَجُ بْنُ أَحْمَدَ بْنِ دَعْلَجٍ أَيَّدَتْ رَسُولَ اللَّهِ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَجْمَعُ النَّحْ *

• The above-quoted beginning, and the following note on the title-page, tell us that in Bagdâd in A.H. 428 'Alî bin Hibatallâh and his son, Abū'al Fath, studied the present work under Muḥammad bin Muẓaffar (*d.* A.H. 488 = A.D. 1095; see Ṭabaqât Ibn Shuhba, fol. 420), who transmitted the Ḥadîṣ of Amâlî from Abū'al Qâsim, and the other Ḥadîṣ from Khallâl:—

الْجُزْءُ فِيهِ مَجْلِسٌ مِنْ أَمَالِي أَبِي الْقَاسِمِ بْنِ بَشْرَانَ وَمِنْ حَدِيثِ
 أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ مُحَمَّدٍ الْخَلَّالِ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَنَا بِذَلِكَ عَنْهُمَا
 السَّيِّدُ الْأَجَلُ قَاضِي الْقَضَاةِ أَبُو بَكْرٍ مُحَمَّدُ بْنُ الْمُظَفَّرِ بْنِ بَكْرَانَ الشَّامِيَّ
 سَمَاعُ عَلَى بْنِ هُبَّةَ اللَّهِ بْنِ عَبْدِ السَّلَامِ وَ ابْنُهُ أَبِي الْفَتْحِ مُحَمَّدٌ *

The present Amâlî ends with the following note at the end of the last Majlis, which says that the MS. was studied by a group of traditionists in A.H. 487 under Muḥammad bin Muẓaffar, noted above.

بَلَغَتْ سَمَاعًا مِنْ أَوَّلِهِ إِلَى آخِرِهِ عَلَى قَاضِي الْقَضَاةِ مُحَمَّدَ بْنِ الْمُظَفَّرِ بْنِ
 بَكْرَانَ الشَّامِيَّ أَطَالَ اللَّهُ بِقَاةً... فِي شَهْرِ رَمَضَانَ سَنَةِ سَبْعٍ وَ ثَمَانِينَ وَ أَرْبَعِمِائَةٍ *

Foll. 2^b-8^a contain some Ḥadīṣ, narrated by Abû Muḥammad al Hasan bin Muḥammad bin Ḥasan bin al Khallâl أبو محمد الحسن بن محمد بن الحسن الخلال, a traditionist remarkable for his memory, who was born in A.H. 352 = A.D. 963 and died in A.H. 439 = A.D. 1048.

Beginning :—

و فرمى على الاجل فاضى الفضاة ابنى بكر محمد بن المظفر بن بكران
 السامى ونحن نسمع اخبركم الشيخ ابو محمد الحسن بن محمد الحسن
 الخلال..... قال قال رسول الله صلى الله عليه وسلم من قتل دون ماله فهو
 شهيد *

The notes on the title-page say that in A.H. 548 the MS. was studied by reliable traditionists of that period.

The note on fol. 2^a, dated A.H. 487, suggests that the MS. was written in or before that year.

Written in good Naskh on thick paper.

No. 318.

fol. 8 ; lines 16 : size $6\frac{1}{2} \times 5$: $5\frac{1}{2} \times 4\frac{1}{2}$

الا مالى

AL AMÂLÎ.

An incomplete copy of Al Amâlî, consisting of Ḥadīṣ dictated by Aḥmad bin 'Abdarrahîm Al 'Irâqî (أحمد بن عبد الرحيم العراقي) to his pupils.

The author, who is commonly known as Abû Zar'a, was a Chief Justice of Egypt, and was reckoned for his special merits the equal of his father in tradition and jurisprudence ; and he composed a number of works on those branches of literature, which testify to those merits. He was born in A.H. 762 = A.D. 1362, and studied in Egypt under his father, 'Abdarrahîm al 'Irâqî (d. A.H. 806 = A.D. 1404), and others. In A.H. 795 he travelled to Syria, where he attended lectures on Ḥadīṣ under the pupils of Ibn al Bukhârî (d. A.H. 690 = A.D. 1291). In A.H. 810 he renewed the system of teaching Ḥadīṣ by means of dictation, which had been discontinued from A.H. 806, after his father's death, as we learn from Raf' al Iṣr, fol. 33 : و قد مجلس الا ملاء بعد ان كان انقطع بموت شبخنا والدنا من سنة ست و ثمانمائة الى ان شرع هو في سنة عشر. In A.H. 824 he was appointed Chief Justice

of Egypt. He died in A.H. 826 = A.D. 1422, see Brock., vol. ii, p. 67; Raf' al Isr, fol. 33, Tabaqât Ibn Shuhba, fol. 202.

The complete work is divided into many Majlis, while the present incomplete copy contains only the last eight lines of the 21st Majlis, the whole of the 22nd 23rd and 24th Majlis, and the first folio of the 25th Majlis.

The MS. begins abruptly with the last portion of the 21st Majlis, thus --

و سلم اهل المعروف فى الدنيا اهل المعروف فى الآخرة و اهل المنكر
فى الدنيا اهل المنكر فى الآخرة اخر المجلس الحادى و العشرين من
امالى الشيخ ولى الدين العروى *

The 22nd Majlis (or sitting) which took place in the Madrasah Kâmiyah of Egypt on the 27th Rabi' II, A.H. 811 begins thus --

الحمد لله رب العلمين حدثنا الشيخ الامام العلامة الحافظ المحقق
معهدي المسلمين حجة المحدثين ابى زرتة احمد بن الشيخ الامام العلامة
الحافظ شيخ الاسلام زين الدين عدد الاحدم 'عروى بالمدرسة الفاضلية بالقاهرة
المحروسة يوم الثلاثاء سابع عشرين شهر ربيع الاخر احدى عشر و ثمانمائة...
قال قال رسول الله صلى الله عليه وسلم اذا اول شفيع يوم القيمة النخ *

The 23rd, 24th and 25th Majlis took place in the above-mentioned institution, A.H. 811, on the 4th, 11th and 18th Jumâda, I, respectively.

This work is rare -- only one other copy of it is mentioned viz, in Koper, 251

Written in Naskh Not dated apparently 9th century A.H.

AL MU'JAM.*

No. 319.

foll. 146 : lines 19 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 4\frac{1}{2}$

المعجم الصغير

AL MU'JAM AŞ ŞAGÎR.

A collection of more than 1,000 *Hadîş*, transmitted by the author from his *Shaikh*s who exceed 1 000 in number. The names of the *Shaikh*s are arranged in alphabetical order, and only one *Hadîş* is quoted from each.

Author : Sulaimân bin Aḥmad bin Ayyûb at Ṭabarânî سليمان بن أحمد بن أيوب الطبراني, an eminent author and traditionist, who was born in 'Akka (a city in Syria), A.H. 260 = A.D. 870. His father, after educating him at his birth-place, travelled with him to Baḡdâd, Mecca, Yaman and Egypt, where he studied under a number of traditionists, and became recognized as a most reliable authority on *Hadîş*; hence he is called *Musnad ad Dunyâ* (the world's authority in *Musnad Hadîş*). He composed more than 20 works, most of which are on *Hadîş*. He died in A.H. 360 = A.D. 971. see Ḥuffâz, vol. iii, p. 126 ; Brock, vol. i, p. 167.

Ṭabarânî composed three works under the title of *Mu'jam*.

I. *Al Mu'jam Al Kabîr*, a work consisting of a list of names of *Ṣaḥâbis* (companions of the Prophet) arranged in alphabetical order, with *Musnad Hadîş* transmitted from them. The *Musnad Hadîş* transmitted from Abû Hurairah was intentionally omitted by the author from this *Mu'jam*, because he intended to compile an independent work on the said *Musnad Hadîş*; but it appears that he could not carry out his plan.

II. *Al Mu'jam al Ausaṭ*, a work containing the *Shaikh*s of the author, and the entire *Hadîş* transmitted from them, in six volumes.

III. The present *Mu'jam*.

* *Mu'jam* means a work on any subject arranged in alphabetical order; but here it refers to a collection of *Hadîş* transmitted by the traditionist from his *Shaikh*s (teachers), arranged in alphabetical order. More than 20 authors are known, who composed works on this particular branch: see Hâj. Khal., vol. ii, p. 289.

Beginning .—

الحمد لله رب العلمين و صلى الله على سيدنا محمد و آله و صحبه
و سلم اخبرنا الامام الحافظ ابو القاسم سليمان بن احمد بن ايوب اللخمي
الطبراني احمد الله تعالى قال هذا اول كتاب موائد مشائخي الدين كتبت
عنه بالامصار خرجت عن كل واحد منهم حديثاً واحداً وجعلت اسمائهم
على حروف المعجم *

For other copies of the work, see Paris, 2011 ; Br Mus., 875.

The MS is written in good Naskh, dated A.H. 1217

One Maulavi Abdalaziz, a big zamindâr and scholar of Bihar-sharif in the Patna district, during his stay in Mecca sent the present MS to one Maulavi Muhammad Rafi'addin, a scholar and zamindâr of Shakrawân, a village in the Patna district.

بخدمت مولوی محمد ربیع الدین صاحب ساکن موضع شکرآوان

ضلع عظیم آباد *

مرسلہ عبد العزیز عفی الله عنه

از مکہ مشرفہ

Maulavi Muhammad Rafi'addin presented the MS. to the Oriental Public Library, Bankipore

No. 320.

fol. 160 ; lines 18 ; size $9\frac{1}{4} \times 5\frac{1}{3}$, 7×4 .

THE SAME.

Another copy of the preceding work. Written in Naskh dated A.H. 1245

A note on the title page says that the MS was studied in A.H. 1276 by Husain bin Hasan, and again in A.H. 1280 by his son, Muhammad bin Hasan. It was purchased for 7 Riyâl (a Riyâl was equal to about two rupees) in Mecca, A.H. 1218.

No. 321.

fol. 4 ; lines 11 , size 9×6 ; $5\frac{1}{2} \times 3\frac{1}{2}$.

قطعة من معجم ابن جميع

QIT'AT MIN MU'JAM IBN JAMÎ'.

A fragment of an old and reliable copy of the rare work, Mu jam Ibn Jamî', containing 7 Hadîṣ transmitted from the author's seven Shaikhs.

By Muhammad bin Ahmad bin Muhammad bin Ahmad bin 'Abdarrahmân bin Yahyâ bin Jamî' محمد بن أحمد بن محمد بن أحمد بن عبد الرحمن بن يحيى بن جهم . a Syrian traditionist of repute, who travelled in various Islâmic countries in order to study the Hadîṣ under various Shaikhs, hence he is called ذو الرحلة الكدرة (a great traveller) A traditionist, who journeys to different countries for the purpose of collecting and learning Hadîṣ, acquires the reputation of an authority in Hadîṣ and becomes known as ذو الرحلة .

He was born in A. H. 205 = A. D. 917, and died in A. H. 402 = A. D. 1013 See Bustân al Muḥaddisîn fol. 62^b

Beginning:—

عالب بن وزير ثنا عبد الله بن وهب بن معاوية بن صالح عن ابي الزاهري عن جبير بن يفيين عن معاذ بن جبل قال قال رسول الله صلى الله عليه وسلم اذا احببت رجلا فلا نساره *

The colophon runs thus — هذا آخر كتاب المعجم و الحمد لله رب العلمين .

A note at the end of the colophon says that the present MS was compared carefully with the copy from which it was transcribed . Another worm-eaten note, below the note just referred to, says that the present copy was compared by certain traditionists with their own copies. Foll. 3-4 contain Sanads, of which the oldest one is dated A. H. 606, which suggests that the present copy was written in or before that year.

AL MASHĪKHAT.*

No. 322.

foll 250 , lines 21 , size 10 × 7 , 8½ × 5.

المشبخة مع التخریج

AL MASHĪKHAT MA'A AT TAKHRĪJ.

An old and extremely valuable copy of *Mashikhat Ma'a At Takhrij* a work consisting of additional references to the traditions of Ibn al Bukhārī's *Mashikhat*, a collection of traditions transmitted by Ibn al Bukhārī from his 65 male *Shaikhs* and 6 female *Shaikhs*. By Ibn az Zāhiri a pupil of Ibn al Bukhārī. The traditions with Isnād of Ibn al Bukhārī's *Mashikhat*, have been transferred verbatim to the present work, and each *Hadīṣ* is followed by references to the other works on *Hadīṣ* in which it is found, as given by Ibn az Zāhiri.

The *Mashikhat* with *Takhrij* is in 13 parts, containing traditions transmitted from 62 male and 6 female *Shaikhs*, but a continuation of the same by Ibn az Zāhiri and Mizzi is designated here the 14th part of the work, and contains traditions transmitted from 3 male *Shaikhs*.

The author of *Mashikhat*, whose full name runs thus, Alī bin Aḥmad bin 'Abdalwāḥid bin Aḥmad bin 'Abdarrahmān as Saḍī al Maqdisī al Bagdādī علي بن أحمد بن عبد الواحد بن أحمد بن عبد الرحمن البغدادي is known as Ibn al Bukhari (ابن البخاري). He was born in Damascus, A.H. 595 = A.D. 1198, and studied there under his father, uncle and several other persons. He left the place, and travelled to Jerusalem, Alexandria, Emessa, Aleppo and Bagdad, and studied in those places under 65 male and 6 female *Shaikhs*, from whom he gathered the *Hadīṣ* in this work. Ibn al Bukhari, by means of trade, earned considerable wealth during the course of his journeys; and it is said that on his return to Damascus he bequeathed a large amount of his money to the *Madrasah Diya'iyyah*.

* *Mashikhat* refers to a work on a collection of traditions, transmitted only from the *Shaikhs* who are admitted as authorities on the *Hadīṣ* and are specially reckoned as professors of the same. The *Shaikhs* in *Mu'jam* are arranged in alphabetical order, in *Mashikhat* in serial order. More than 15 authors are known, who composed works on this branch. For these works, see *Hāj Khal.* vol. ii. p. 273.

founded by his uncle. From A.H. 621 till his death in A.H. 690 = A.D. 1291 he spent his life as a professor of Ḥadīṣ in the Madrasah Diya'ivah and other institutions of Damascus. His reputation as a professor of Ḥadīṣ spread far and wide. Hundreds of students of tradition flocked round him to hear his lectures on Ḥadīṣ. His notes and Sanads on the Musnâd Tayâlasî (No. 241, Lib. Cat., vol. v, part 1) prove him to have been an authority on Ḥadīṣ.

His autograph is found on fol. 344 of Musnâd Tayâlasî attesting the Sanad, which runs thus :—

صح ذلك كتبه علي بن احمد عدد الوهاب *

Ibn Rajab, on the authority of Dahabî, remarks that the present author was the last traditionist who in transmitting the Ḥadīṣ from the Prophet based his narration on the eight reliable intermediate sources. وهو آخر من كان في الدنيا ينسب و ينسب رسول الله صلى الله عليه و سلمة رجال ثقات. As stated above the author devoted the greater portion of his life to the teaching of Ḥadīṣ; hence no other composition of the author, except the present one, is known to us. For the author's life, see Tabaqâl Ibn Rajab, fol. 202.

The full name of the author who added the Takhrij (references) runs thus Jamâladdîn Abû'l 'Abbâs Aḥmad bin Muḥammad bin 'Abdallâh, commonly called Ibn az Zâhirî, جمال الدين ابو العباس احمد بن محمد بن عبد الله المشهور باسم الظاهري. He was born in Aleppo, A.H. 626 = A.D. 1226, and studied under the author of Mashîkhat and under several other persons. He died in A.H. 699 = A.D. 1299, see Ḥuflâz, vol. iv, p. 271. Ibn az Zâhirî submitted a copy of Mashîkhat with Takhrij to Ibn al Bukhârî in Damascus who approved of the additions. A very large number of the traditionists studied from this very copy under Ibn al Bukhârî.

A short account of the author of Mashîkhat, written by some one unknown, not dated, apparently 8th century A.H., is found on the folio attached to the title page, which runs thus —

ترجمة الشيخ فخر الدين ابن البخاري المخرج له هذه المشيخة
علي وجه الاختصار هو علي بن عبد الواحد ... ولد سنة خمس و تسعين
و خمسمائة ... و اول ما سمع سنة عشرين و ستمائة و توفي الى رحمة الله في
ثاني ربيع الاخر سنة تسعين و ستمائة و دفن بسفح فاسيون *

The title page bears the following Sanad and notes :—

1 A Sanad, not dated; apparently the 8th century A.H. The writer of the Sanad, who does not reveal his name, says that in

A.H. 730 Fakhraddīn Muḥammad bin ‘Abdarrahmān bin Muḥammad bin ‘Abdarrahmān al Ba‘lī (*d.* A.H. 732 = A.D. 1331) and others studied the work at the Madrasah ‘Asrūniyah in Ḥalab in five sittings under the following two Shaikhs :—

I Muḥammad bin Abī Bakr an Naqīb (*d.* A.H. 745 = A.D. 1345).

II Bahā’addīn (*d.* A.H. 744 = A.D. 1344).

Ḥusain bin ‘Umar (*d.* A.H. 779 = A.D. 1397) and others joined the sittings, and a licence to narrate the Hadīṣ was granted by the two above-mentioned Shaikhs to the scribe of the note and the students who attended the sittings. During their studies the present MS. was compared with the one they studied

الحمد لله سمع جميع هذه المشيخة وهي ثلاثة عشر جزءاً مستمل
على اثنين وستين شيخاً من الرجال وست نسوة من الشيوخات على
سيدنا ... أبى عبد الله محمد بن أبى بكر بن إبراهيم بن عبد الرحمن بن
نعيب الشافعي والشيخ بهاء الدين ابن اسحق بن إبراهيم بن
محمد ... بسماعنا ... من المخرجة له ... فخر الدين ادى الحسن علي
ابن البخاري ... فخر الدين محمد بن عبد الرحمن بن محمد
بن عبد الرحمن البعلبكي جماعة اسمائهم على النسخة المفروضة من هذا وعرض
بهذه النسخة حال القراءة منهم الامام المحدث محب الدين عبد القادر بن
إبراهيم بن محمد بن إبراهيم الكفيلي والحسين بن عمر بن حسن بن
حبيب الدمشقي صح ذلك في خمسة مجالس سنة ثلثين
وسبع مائة بالمدرسة العصرية بحلب و اجاز امن سمع ما يجوز لهما روايته *

II. An autograph note by Ḥusain bin ‘Umar (*d.* A.H. 779 = A.D. 1397), who is mentioned in the above Sanad, and inherited the MS. from his father. ‘Umar (*d.* A.H. 726 = A.D. 1326), says that he studied the present MS. twice, once in Ḥalab, A.H. 730 (see above Sanad) and again in Damascus, A.H. 733 (see Sanad on fol. 237^b).

سمع هذه المشيخة بحلب و دمشق حسين بن عمر *

III. A note indicating the fact that the first part was also studied by ‘Umar the father of the above-mentioned Ḥusain, and the former owner of our copy, runs thus سماع ما لكه عمر بن حسن بن

عمر بن حبيب عفى الله عنهم. A similar note is found at the end of each part. These notes are based on the statements contained in Sanad, No. II. on fol. 238^a, in which it is mentioned that 'Umar studied the work from the present copy

IV. An autograph note by Muḥammad bin Ḥasan al Ḥalabî (*d.* A H 876 = A.D. 1472), commonly called ابن الحاج, an eminent Ḥanafi scholar, who in his note says that the MS. was in his possession for some time.

يثق بلطف الله الخفي محمد بن الحسن المشتهر بابن الحاج

الخفي *

Foll. 1 16 Part I. Contains Ḥadīṣ from the following four Shāikhs * :

1. I. Ahmad bin 'Abdalwāhid (*d.* A H. 623 = A.D. 1223), the father of Ibn al Bukhārī.
2. II. Muḥammad bin Kāmil (*d.* A H 603 = A.D. 1203)
3. III. Abū'l Ḥasan al Makki (*d.* A H 603 = A.D. 1203).
4. IV. Abū Muḥammad Sa'd (*d.* A H. 603 = A.D. 1203)

It is claimed by the author that no one except himself received authority for transmitting Ḥadīṣ from the 2nd and the 3rd Shāikhs: hence, after the Ḥadīṣ of the 2nd and the 3rd Shāikhs, he remarks thus :—

ليس على وجه الأرض من يروى عنه سوى *

Beginning.—

اخبرنا الشيخ الامام بعبه المسندين رحلة وقته وحسة دهره ملحق
الاحفاد بالاجداد فخير الدين ابو الحسن علي بن احمد المقدسي اذابه الله
الجنة و ايانا برحمته بعزأنى عليه غير مرة قات له اخبرك والدك الامام
شمس الدين مفتي المسلمين ابو العباس احمد بن ابي احمد
عبد الواحد بن احمد بن عبد الرحمن بن اسمعيل بن منصور السعدي
الكفيلي قراءة عليه و انت تسمع بكمص المحروسة شهر رجب من سنة
احدى و عشرة و ستمائة انا ابو السعادات نصر الله بن عبد الرحمن بن محمد
بن عبد الواحد القزاز قراءة عليه و انا اسمع ببغداد فى المحرم من سنة ثلاث

* The Arabic numerals indicate the complete series of 62 Shāikhs; the Roman numerals indicate the Shāikhs mentioned in each separate part of the work.

و ثمانين و خمسمائة انا ابو الحسن المبارك بن عبد الجبار بن احمد الصيرفي
المعروف بابن الطيوري انا ابو الحسن على بن احمد الفاي انا ابو عبد الله
احمد بن اسحاق بن خزيان القماضي و ابو عبد الله محمد بن ابراهيم جاسب
... فالانا ابوبكر محمد بن بكر بن محمد بن عبد الرزاق بن داسه نا عبد الله
بن عمر نا الواجد بن مسلم بن فوز بن يزيد عن خالد بن سعدان بن
عبد الرحمن بن عمر السلمى عن عرياض بن سارية رضى الله عنه قال صلى الله
رسول الله صلى الله عليه و سلم الغداة ثم افبل عابدا موعظا موعظه تابعه
فرقت منها العيون و وجلت منها العلوب و قال فاذل يا رسول الله ان هذه
الموعظة مودع فمنا نعمد اليها قال اوصيكم بنعمى الله و السمع و الطاعة
و ان عبدا حدسيا وانه من يعس منكم مسيرى اخلافا كثيرا معايكم بسدى
و سنة خلفاء الراشدين المهديين عضوا عليهما بالذواجد و الماكن و محدثات الامور
فان كل بدعة ضلالة *

Ibn az Zâhiri after quoting verbatim the Ḥadīṡ transmitted by
Ibn al Bukhârī, enumerates the works in which the traditions are
found, thus —

هذا حديث شامى الاسناد حدث به الامام احمد بن حنبل و
مسندة . . . رواه ابو داود فى السنه - و رواه الترمذى فى العلم *

It appears from the following note, to be found at the end of the
present part as well as at the end of each remaining part, that the
present copy was arranged in 13 parts, according to divisions made
by Ibn az Zâhiri — اخر الجزء من نجره المخرج

The following notes are found at the end of the present part.

I Says that the present MS. is a transcription of a copy
written by Şafiaddin al Armaŵî (d. A.H. 723 = A.D. 1323), and that it
was compared with the same.

بلغ مقابلة بالاصل المنقول و هو بخط صفى الدين محمود الازموي *

II. One Muḥammad bin Damilkû says that he studied from the
present copy in the Madrasah Jahâr Kasîyah, founded by كس الخليلي
(d. A.H. 791 = A.D. 1391), under Shaikh Ibrâhîm (d. A.H. 724 = A.D.
1324). بلغ قراءة على الشيخ ابراهيم العطار بمدرسة جهار كسبة و كتبه محمد بن دمبلكو :

III. Muḥammad bin Fahd (*d.* A.H. 885 = A.D. 1480), in the following autograph note, tells us that in A.H. 836 he studied from the present copy in Damascus under a famous female traditionist, *Ā'isha*, commonly called *ابنة الشرائحي*

بلغت قرأة في الاول على ابنة الشرائحي بسفح قاسيون بدمشق كتبه

محمد المدعو عمر بن محمد المكي في سنة ست و ثلاثين و ثمانمائة *

Muḥammad bin Fahd, in his work *Al Mu'jam*, mentions *Ā'isha* as one of his *Shāikhs* and corroborates the fact mentioned in the above autograph note, thus --

فرأت عليما (عائسه) مشيخة ابن البخاري و ذيلها و الترجمة الملحقة

دعا *

Foll. 17-31 : Part II Contains Hadīṣ from two *Shāikhs*

5 I Abū 'Alī Ḥanbal bin 'Abdallāh (*d.* A.H. 604 = A.D. 1204)

6. II. Abū 'l Ma 'ālī bin Muḥammad (*d.* A.H. 606 = A.D. 1206)

The present part bears the following notes at the end, and in addition to these notes identical with I and II at the end of the first part

I. An autograph note by Ibrāhīm bin Yūnus al Ba'li (*d.* A.H. 740 = A.D. 1341), who, in his note, says that Fakhraddīn al Ba'li (*d.* A.H. 732 = A.D. 1332) studied the work in A.H. 730 in Ḥalab, under Muḥammad bin Naqīb (*d.* A.H. 745 = A.D. 1345) and Bahā'ad-dīn (*d.* A.H. 744 = A.D. 1344).

بلغ الحافظ فخر الدين ابن البعلی قراءة على قاضي القضاة شمس

الدين ابي عبد الله محمد بن الفقيہ و بهاء الدين ابن عسرون بسماعه من

ابن البخاري و ذاك بمدينة حلب في يوم السبت مستهل ذي الحجة

سنة ثلاثين و سبعمئة كتبه ابراهيم بن يونس البعلبكي *

It is evident that the present note is an abstract of the Sanad on the title-page (see above)

II. One Ibrāhīm al 'Ajlūnī (*d.* A.H. 872 = A.D. 1470) tells us that he studied the work under *Shāikh* 'Alī العجلوني على الشيخ على

III. An autograph note by Ḥusain bin 'Umar (*d.* A.H. 779 = A.D. 1397), to whom this copy once belonged, who in the Sanad on fol. 237 says that in A.H. 733 he studied the work from the present copy in Damascus.

بلغت قراءة في الاول على شيخنا الحافظ علم الدين البرزالي في
يوم الاربعا ثالث عشر في الحجة سنة ٧٣٣ بدار الحديث القوية بدمشق
كاتبه الحسين بن عمر بن حبيب الدمشقي *

The close resemblance of the handwriting of the present note to that of the Sanad on the title-page strongly suggests that the scribe of the Sanad was Husam bin 'Umar

Foll. 32-50 Part III. Contains Hadis from two Shaikhs and a few Hadis from a third Shaikh.

7 I. Abu 'Umar Muhammad bin Ahmad al Maqdisi
(d. A.H. 607 = A.D. 1207)

8 II. Muhammad bin Wahab bin Salamân (d. A.H. 606 =
A.D. 1206)

9. III. 'Umar bin Muhammad (d. A.H. 607 = A.D. 1207)

The present part, besides notes identical with those at the end of the 2nd part, contains the following notes towards the end. —

I. A note by an anonymous person, who, on the evidence of the Sanad, No. I, on fol. 250, remarks that Muhammad bin Khadiri (d. A.H. 894 = A.D. 1489) and his sister, Sâ'ira, studied the work under 'Â'isha (d. A.H. 836 = A.D. 1434), a female traditionist referred to in the note, No. III, at the end of the 1st part.

II. Some one, on the evidence of the Sanad on fol. 240^b remarks that in A.H. 736 Muhammad bin Tugrul (d. A.H. 736 = A.D. 1336) studied the work under 'Ali bin Ibrâhim as Sairati (d. A.H. 740 = A.D. 1340), in Halab

بلغ السماع في الاول على ابن الصيرفي بحلب سنة ٧٣٦ بمرآة

محمد بن طغول *

Foll. 51-68 · Part IV. Contains the few remaining Hadis from the third Shaikh referred to in the 3rd part and Hadis from the following two Shaikhs :

10. I. Al Khidr bin Kâmil (d. A.H. 608 = A.D. 1208).

11. II. Gâlib bin Abî Muhammad (d. A.H. 608 = A.D. 1208).

All the notes at the end of this part are the same as at the end of the 3rd part

Foll. 69-80^a : Part V. Contains Hadis from the following four Shaikhs :

12. I. 'Abdaljalil (d. A.H. 610 = A.D. 1210).

13. II. Abû'l Futûh Muhammad bin 'Ali (d. A.H. 612 = A.D. 1212).

14. III. Muḥammad bin ‘Abdallāh (*d.* A.H. 612 = A.D. 1212)

15. IV. ‘Abdalwāhid bin Ismā’il (*d.* A.H. 613 = A.D. 1213)

The present part, in addition to notes identical with those at the end of the previous part, contains the following note towards the end —

بلغ كاتبه قراءة على والده الحافظ العلامة برهان الدين سبط ابن العجمي
و اجاز نسواي و كتبه احمد بن ابراهيم المحدث *

Ahmad bin Ibrāhīm, the scribe of the above note, says that he studied the work from this copy under his father, Ibrāhīm (*d.* A.H. 841 = A.D. 1339), and received the Sanad for narrating the present work from his father

Foll. 80^b–106 · Part VI. Contains Ḥadīṣ from three Shāikhs

16. I. Abū’l Yaman Zaid bin Hasan al Kindī (*d.* A.H. 613 = A.D. 1213)

17. II. Abū’l Fath Muḥammad bin ‘Abdalḡanī (*d.* A.H. 613 = A.D. 1213)

18. III. Abū Ahmad Shujā’ (*d.* A.H. 613 = A.D. 1213)

The notes at the end of this part are the same as in the previous part

Foll. 107–129 · Part VII. Contains Ḥadīṣ from six Shāikhs :

19. I. Hibatallāh bin Aḡmad (*d.* A.H. 614 = A.D. 1214).

20. II. Abū’l Hajjāj Yūsuf (*d.* A.H. 614 = A.D. 1214)

21. III. Ibrāhīm bin ‘Abdalwāhid (*d.* A.H. 614 = A.D. 1214)

22. IV. ‘Abdassamad bin Muḥammad (*d.* A.H. 614 = A.D. 1214).

23. V. Abū Muḥammad ‘Abdalwahhāb (*d.* A.H. 615 = A.D. 1215).

24. VI. Abū’l Futūḡ Muḥammad bin Maḡmūd (*d.* A.H. 615 = A.D. 1215).

The notes at the end of this part are the same as at the end of the preceding part.

Foll. 130–147 · Part VIII. Contains Ḥadīṣ from five Shāikhs :

25. I. Aḡmad bin ‘Abdallāh as Salamī (*d.* A.H. 615 = A.D. 1215)

26. II. Abū’l Barakāt Dā’ūd bin Aḡmad (*d.* A.H. 616 = A.D. 1216).

27. III. Aḡmad bin Muḥammad al Anṣārī (*d.* A.H. 616 = A.D. 1216)

28. IV. ‘Abdallāh bin ‘Umar (*d.* A.H. 616 = A.D. 1216).

29. V. Muḥammad bin ‘Umar (*d.* A.H. 618 = A.D. 1218).

The notes at the end of the present part are the same as in the previous part

Foll. 148-167. Part ix. Contains Ḥadīṣ from six Shāikhs :—

30. I. Muḥammad bin K̲h̲alaf (*d.* A.H. 618 = A.D. 1218).
31. II. Abū Muḥammad Hibatallāh (*d.* A.H. 618 = A.D. 1218).
32. III. Abū 'l Ḥasan Alī bin Sabit (*d.* A.H. 618 = A.D. 1218).
33. IV. Abū 'Abdallāh Muḥammad bin Ibrāhīm (*d.* A.H. 618 = A.D. 1218).
34. V. Abū 'Abdallāh al Ḥasan (*d.* A.H. 620 = A.D. 1220).
35. VI. 'Abdallāh bin Ahmad (*d.* A.H. 620 = A.D. 1220).

All the notes at the end are the same as in the previous part

Foll. 168-184. Part x. Contains Ḥadīṣ from nine Shāikhs :—

36. I. 'Abdalqawī (*d.* A.H. 621 = A.D. 1221).
37. II. Muḥammad bin Ḥasan (*d.* A.H. 622 = A.D. 1222).
38. III. 'Umar bin Badr (*d.* A.H. 622 = A.D. 1222).
39. IV. 'Abdarrahmān bin Ibrāhīm (*d.* A.H. 624 = A.D. 1224).
40. V. Husain bin Hibatallah (*d.* A.H. 626 = A.D. 1226).
41. VI. 'Abdassalām bin Ahmad (*d.* A.H. 626 = A.D. 1226).
42. VII. 'Umar bin Karam (*d.* A.H. 629 = A.D. 1229).
43. VIII. Abdallāh bin 'Abdalqam (*d.* A.H. 629 = A.D. 1229).
44. IX. Abū 'Alī Ḥasan bin Ahmad (*d.* A.H. 630 = A.D. 1230).

The notes at the end are the same as in the previous part.

Foll. 185-202. Part xi. Contains Ḥadīṣ from seven Shāikhs :—

45. I. Ḥasan bin Yahyā (*d.* A.H. 632 = A.D. 1232).
46. II. Ahmad bin 'Umar (*d.* A.H. 633 = A.D. 1233).
47. III. Murtaḍā bin Ḥātīm (*d.* A.H. 634 = A.D. 1234).
48. IV. 'Abdallāh bin 'Umar (*d.* A.H. 635 = A.D. 1235).
49. V. Mukarram bin Muḥammad (*d.* A.H. 635 = A.D. 1235).
50. VI. Ja'far bin 'Alī (*d.* A.H. 636 = A.D. 1236).
51. VII. Muḥammad bin Tarkhān (*d.* A.H. 637 = A.D. 1237).

Foll. 203-219 : Part xii. Contains Ḥadīṣ from eleven Shāikhs :—

52. I. Husain bin Yūsuf (*d.* A.H. 637 = A.D. 1237).
53. II. Zāfir bin Tāhir (*d.* A.H. 642 = A.D. 1242).
54. III. Abū Sulaimān 'Abdarrahmān (*d.* A.H. 643 = A.D. 1243).
55. IV. Muḥammad bin 'Abdalwāḥid (*d.* A.H. 643 = A.D. 1243). The uncle of Ibn al-Bukhārī.

- 56 V. Abû Muhammad 'Abdarrahmân (*d.* A.H. 642 = A.D. 1242).
 57 VI. Yûsuf bin Khâlid (*d.* A.H. 648 = A.D. 1248).
 58. VII. 'Abdalwahhâb bin Zâfir (*d.* A.H. 648 = A.D. 1248).
 59. VIII. Abû'l Qâsim bin 'Abdarrahmân (*d.* A.H. 651 = A.D. 1251).
 60 IX. 'Umar bin Sa'id (*d.* A.H. 655 = A.D. 1255).
 61 X. Ahmad bin 'Abdaddâ'im (*d.* A.H. 668 = A.D. 1268).
 62. XI. Nasrallâh bin Hasan (*d.* A.H. 648 = A.D. 1248).

Ibn az Zâhirî, relying on his memory, states that Parts i-xii complete the list of male Shaikhs, from whom Ibn al Bukhari transmitted the Hadîş and the succeeding part contains Hadîş from female Shaikhs, as appears from the following colophon:—

قال المخرج رحمه الله هذا آخر ما نبسر جمعه مما وقع لنا من حديث
 شيوخ شيخنا وفخر الدين من الرجال انابهم الله في الجنة واذكر في
 الجرح الذي يليه ما وقع لنا من حديث من سمع منه من النساء *

But, later on, Ibn az Zâhirî mentions some more male Shaikhs of Ibn al Bukhârî, see Part xiv.

Foll. 220-237^a Part xiii Contains Hadîş from six female Shaikhs :—

- I. Ummu 'Abdalġanî (*d.* A.H. 604 = A.D. 1204).
- II. Zainab (*d.* A.H. 616 = A.D. 1216).
- III. Ummu 'Abdalhakam (*d.* A.H. 623 = A.D. 1223).
- IV. Râbr'ah (*d.* A.H. 620 = A.D. 1320).
- V. Ruqaiyah (*d.* A.H. 621 = A.D. 1221).
- VI. Âminah (*d.* A.H. 631 = A.D. 1231).

Foll. 237^b-240 : An autograph Sanad, dated A.H. 733, granted by Qâsim bin Muḥammad al Barzâlî (*d.* A.H. 739 = A.D. 1339) to his pupil, Husain bin 'Umar (*d.* A.H. 779 = A.D. 1397), the owner of our copy. The Sanad tells us that Husain bin 'Umar studied the entire work from the present copy under the above-mentioned Barzâlî in the Madrasah Nûrîyah of Damascus, in ten sittings, and that authority for narrating the Hadîş of the present work, as well as some other works, was given to Husain bin 'Umar by Barzâlî.

فروا على جميع هذه المشيخة المخرجة للشيخ فخر الدين على
 المقدسى المعروف بابن البخاري تخرج الشيخ جمال الدين الظاهري رحمهما

الله وهى ثلاثة عشر جزءاً و الجزء المديلى عليهما و فيه ثلاث تراجم ترجمة ابن مسلمة الحنفى المخرج المذكور و ترجمة عبد المجيب الحنفي و ابن البين دليل بهما على المشيخة الحافظ جمال الدين المرمى صاحب هذه النسخة الفقيه الفاضل المحدث الرئيس العدل شرف الدين ابو عبد الله الحسين بن الشيخ الامام العالم المحدث الصدر الكبير العدل الرضى زين الدين ابو حفص عمر بن حسن بن حبيب الدمشقى دفعه الله نالعلم و دفعه به و قابل نسخته هذه معنى حال القراءة و صاحبها ذاك فى مجالس عشرة اولها يوم الاربعاء ثالث عشر فى الحجة و احدثها يوم الخميس الدامن و العسرون منه من سنة ثلاث و سبعين و سبعمئة بدار الحديث القوية بمدرسة دمشق و اجزت له رواية ذلك عنى و رواية جميع ما يجوز اى روايته و سمعه و بالشروط المعتدلة فى ذاك

... ..
... ..

و كتب ابو القاسم بن محمد بن يوسف البرزالي الاشديلى ثم الدمشقى
عفى الله له و رحمه و الحمد لله رب العالمين *

In a note, below the Sanad, Barzâlî remarks that Taqiaddin al Bukhârî (d. A.H. 735 = A.D. 1335) and others also joined the sittings.

II. A Sanad on foll. 238-240^a, written by the above-mentioned al Barzâlî, dated A.H. 687, gives us to understand that Ahmad bin Ibrâhim al Farâzî (d. A.H. 705 = A.D. 1305) studied the present MS. under the author of *Mashîkhat* (Ibn al Bukhârî), in eleven sittings, at Jâmi' 'Umar in Damascus. A group of traditionists numbering more than 500, male and female, whose names are mentioned in the Sanad, including 'Umar bin Hasan, the owner of the present copy, and Barzâlî, the scribe of the present Sanad, joined the sittings; and *Ijâza* (permission) to narrate the Ḥadîṣ was granted by Ibn al Bukhârî, the author, to all students who attended the sitting. The Sanad runs thus:—

سمع جميع هذه المشيخة وهى ثلاثة عشر جزءاً على المخرجة له
الشيخ السيد الامام العامل ... ملحق الاصاغر بالاكابر فخر الدين ابى
الحسن على بن الشيخ الامام العلامة شمس الدين ابى العباس احمد بن

عبد الواحد المقدسي الحنبلي المعروف بابن البخاري نفع الله ببركته بروايته
عن السيوطي المذكورين بقراءة الشيخ الإمام العلامة نقيه السلف شرف
الدين أبي العباس أحمد بن إبراهيم السباع الفزازي الجماعة السادة
... ..

و صاحب هذه النسخة الفقيه الفاضل المحدث زين الدين أبو حفص عمر بن
حسن بن حبيب الدمشقي و كاتب السماع
العاسم بن محمد بن يوسف بن محمد البرزالي و صح و ثبت في مجالس
أحد عشر سنة سبع و ثمانين و ستمائة بالجامع المظفرى ظاهر دمشق *

‘Umar bin Hasan, the owner of our copy, was a traditionist, and held the post of *حسنة* or Inspector of Weights and Measures of Halab. After his death, in A.H. 726 = A.D. 1326, his son, Husain bin ‘Umar, inherited the MS

III A Sanad on fol 240^b, dated A.H. 736, written by Muḥammad bin Tuḡrul, commonly called Ibn aṣṣairafī (*d.* A.H. 737 = A.D. 1337), tells us that, in A.H. 736, the scribe of the Sanad studied the *Mashīkhat* and its continuation from the present copy, under ‘Alī bin Ibrāhīm as Ṣairafī (*d.* A.H. 740 = A.D. 1340), in six sittings, in Ḥalab.

A group of male and female traditionists, noted in the Sanad, numbering not less than 200, joined the sittings, and *Ijāza* for narrating the Ḥadīṣ was granted by ‘Alī bin Ibrāhīm to all the students who attended the sittings.

The Sanad runs thus —

سمع جميع هذه المنيخة الإمام المسند فخر الدين ابن البخاري هذه
تخرجه ابن الظاهري و هي ثلاثة عشر جزءاً و الجزء المدلل عليها وفيه ثلاث
مراجع ترجمة ابن مسلمة الحنفية المخرج المذكور و ترجمة عبد المجيب
الحربى و ابن ابن ذيل بهما على المشيخة شيخنا الحافظ جمال الدين
على الفاضل الصدر الفاضل المحدث الكبير علاء الدين ابى الحسن على
بن ابراهيم بن علي بن ابراهيم بن ابي القاسم بن جعفر الانصارى ابن
الصيرفي بقراءة كاتب السماع محمد بن عبد الله بن طغرل المعروف
بابن الصيرفي عفي الله عنه و الجماعة السادة و صح

ذلك و ثبت في مجالس آخرها يوم السبت ثالث عشر جمادى الاولى
سنة ست و ثلاثين و سبعمائة بحلب المحروسة و اجازهم المسمع جميع
ما يجوز له روايته *

Foll. 241-249 : Part xiii Continuation of the Mashukhat with Takhrij, by Ibn az Zâhiri and Mizzi, containing the Hadîs of Ibn al Bukhârî transmitted from his three male Shaikhs, omitted by Ibn az Zâhiri from the previous parts

Foll. 241-242 : Contains the Hadîs which were noted by Ibn az Zâhiri himself, after completing the work in 13 parts, as the Hadîs transmitted by Ibn al Bukhârî from his Shaikh, Ibrâhim at Tanûkhi, in A.H. 626.

The Hadîs is followed, as usual, by a reference by Ibn az Zahri to the works in which it is found

The Hadîs opens thus —

اخبرونا الشيخ ابو العسم الحسن بن ابراهيم بن هدة الله بن مسلمة
النفوخي و انا اسمع في ثاني شهر رمضان سنة عشرين و ستمائة بالجامع
المظفرى بدمشق..... ان النبى صلى الله عليه وسلم قال سووا عفو فكم
فان نسوية الصب من تمام الصلوة *

Foll. 242-249 Contains the Hadîs which were noted by Mizzi (d. A.H. 742 = A.D. 1342) as the Hadîs transmitted by Ibn al Bukhârî from his two Shaikhs, and omitted by Ibn az Zâhiri from Mashukhat Ma'a-at-Takhrij. Mizzi, who was one of Ibn al Bukhârî's pupils (see, for his life, Lib. Cat., vol. v, part 1, p. 141), quotes the Hadîs of Ibn al Bukhârî transmitted from the following two Shaikhs, and gives references to the works in which they are to be found.

I. 'Abdalmujib (d. A.H. 604 = A.D. 1204).

II. Hasan bin 'Alî (d. A.H. 625 = A.D. 1225).

Beginning —

و مما الحفة الامام جمال الدين ابو الحجاج يوسف بن الركبى عبد
الرحمن بن عبد الرحمن بن يوسف المزبى بذلك شيخان - الشيخ الاول
اخبرونا الشيخ الامام العامل الاجل الكبير عبد المجيب بن ابي القاسم النخ *

The present part ends thus :—

آخر ما ديل على هذه المشيخة الحمد لله و صلى الله على محمد

و آله و صحبه *

The present part contains the following notes, in addition to notes identical with those contained in the preceding part:—

I. Some one in the following note, says that, in A.H. 687, Ṣafiaddīn al-Armawī (*d.* A.H. 723 = A.D. 1323) and Ṣafiaddīn Muḥammad bin ‘Abdarrahīmān (*d.* A.H. 715 = A.D. 1315) studied the present continuation under Ibn al Bukhārī.

سمع هذا الدليل اخرجہ المزی علی الشیخ فخر الدین بقرأة صفی

الدین الازموی القرا می الشیخ صفی الدین محمد بن عبد الرحیم الازموی *

This note gives us every reason to hold that the Ḥadīs noted therein is admitted by Ibn al Bukhārī to be a Ḥadīs narrated by him.

II. Aḥmad bin Ibrāhīm, the scribe of the following note, says that he studied the present work with Ibn Ḥajar, the famous author (*d.* A.H. 852 = A.D. 1449; see, for his life, Lib. Cat., vol. v, part i, p. 49), under Ibrāhīm (*d.* A.H. 814 = A.D. 1438), the father of the scribe

سمعت جميع هذه المشيخة علی و الدی الحافظ برهان الدین

بن اسحق ابراهيم المحدث بقراءة الحافظ العلامة شهاب الدین احمد بن

حجر كتبه احمد بن ابراهيم *

Fol. 250 bears two Sanads:—

I. A Sanad, dated A.H. 837, written by Muhammad bin Muhammad al Khaidarī (*d.* A.H. 894 = A.D. 1489), gives us to understand that, in A.H. 837, the same Muḥammad bin al Khaidarī studied the work from the present copy, in five sittings, in Damascus, under a famous female traditionist, ‘Ā’ishah (*d.* A.H. 848 = A.D. 1445). A number of male and female students, not less than 50, mentioned in the Sanad, joined the sittings: and Ijāza was granted by ‘Ā’ishah to all the students who joined the sittings. The Sanad runs thus:—

الحمد لله و سلام علی عبادة الدین اصطفی سمع جميع المشيخة الامام

فخر الدین ابی الحسن علی بن احمد بن عبد الواحد البخاري و تخريج

شهاب الدین احمد الظاهري و الدیل علیها للحافظ المزی - علي الشيخة

الصالحة ام عبد الله ابنة ابراهيم بن خليل بن محمود بن يوسف بن تمام

العلبيكي

... ..

وَمِنْ ذَلِكَ فِي خَمْسَةِ مَجَالِسَ سَنَةِ سَبْعٍ وَ ثَلَاثِينَ وَ ثَمَانِمِائَةٍ وَ كَاتِبِ
السَّمَاعِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْخِضْرِيِّ وَ اجْزَتْ الْمُسَمَّعَةُ كُلًّا مِنْ
الْكَاغِرِينَ *

II. A Sanad, dated A.H. 839, written by Muhammad bin Tibi as Şafawi, who informs us that with a few others, in A.H. 839, he studied the work from the present copy under the above-mentioned 'A'ishah, and received the Sanad from her

The work is rare; only one copy of it is noticed in Paris, No 750

Though the copy is not dated, yet the Sanad on foll. 238-240^a (which is dated A.H. 687) gives us reason to hold that the present MS. was written in or before that year.

Written in good Naskh

The fact that a large number of scholars and traditionists, male and female, studied from the present copy, and that a group of more than 500 students (male and female) together studied from this copy under the author, Ibn al Bukhārī (see Sanad on foll. 238-240^a), and that many autograph notes and Sanads are found in the present copy, is evidence that this is one of the most valuable MSS. in the Oriental Public Library. The founder of the Library, Khudā Bakhsh remarks thus on the title-page —

اس کتاب کو کبھی کتابخانہ سے باہر نہ ہونا چاہئے خدا بخش *

(The MS. must never be allowed to be taken out of the Library.) The facts noted above may, perhaps, be among the reasons for this remark of the founder, but it is also to be noted, as Mr. V. C. Scott O'Connor states, on the authority of Professor Jadunath Sarkar, in his 'An Eastern Library,' p. 7, that the present MS. is one of two MSS. which the founder believed (as revealed to him in a dream) to have been read in the Library by the Prophet himself.

AL HADYU.*

No. 323.

foll 326 ; lines 35 ; size $12\frac{1}{2} \times 8\frac{1}{2}$; $6\frac{1}{2} \times 5\frac{1}{2}$.

زاد المعاد فى هدى

خير العباد

ZÂD AL MA'ÂD FÎ HADYI KHAIR AL
'IBÂD.

A collection of the Prophet's acts and orders in the author's own words, relating to prayers (عبادات), ethics (الخلق), customs (عادات), medicine, etc. Every act and order is authenticated by Hadîṣ, quoted from reliable works. The Hadîṣ is frequently explained by the author, with the variant opinions of jurists, and very often the author supports the views of Ibn Taimiyyah (*d.* A.H. 728 – A.D. 1328) in questions relating to jurisprudence and theology, and, wherever necessary, he remarks upon the merit of the Hadîṣ. The entire work is in three parts, bound in one volume.

Author : Abû 'Abdallâh Muhammad bin Abî Bakr bin Ayyûb al Qaiyimî أبو عبد الله محمد بن أبي بكر بن أيوب القاييمي a follower of the Hanbalî school, who is specially known for his vast erudition in the Qur'ânic branches, jurisprudence, Hadîṣ, theology and grammar. He was born in A.H. 691 = A.D. 1299. He studied under Ibn Taimiyyah and others. He worked as a professor in the Madrasah Şadarîyah in Damascus, and was appointed Principal of the Madrasah Jawzîyah in Damascus. He had a great love for his Shaikh, Ibn Taimiyyah, and from A.H. 712 till the death of Ibn Taimiyyah in A.H. 728 spent his life in supporting the latter's views in religious discourse; and, for this reason, he was sent to jail with Ibn Taimiyyah in A.H. 726, and remained in prison till A.H. 728. (For the cause of the latter's imprisonment, see No. 462/1 below.) The author com-

* The author of Ithâf, on p. 86, remarks that no one else prior to the author of Zâd al Ma'âd is known to have composed a work on the present subject; and whoever after him composed any work on it based his opinions on Zâd al Ma'âd

منه وى در اسلام تأليفى نشده و هر كه در هدى تصنيفى كرد تابع و آخذ ازوست الخ *

posed more than 20 works on different subjects. As he based his works, in general, on his own critical investigations, they are regarded as of high value. He died in A.H. 751 = A.D. 1350. See, for his life and works, *Ad Durar al Kâminah*, vol. ii fol. 265; *Ṭabaqât Ibn Rajab*, fol. 275; *Brock.*, vol. ii, p. 106.

Foll. 1-97. Part I.

Beginning —

رب يسر و اتق يا كريم و صلى الله على سيدنا محمد الامين و على
 اله الاكرميين الحمد لله رب العالمين و العافية للمدعين و لاعدوان الا على
 الظالمين النخ *

The author, after giving a short life of the Prophet, begins the work on fol. 17 thus

فصل و كذلك كان هديه صلى الله عليه وسلم و سيرته في الطعام الا يرد
 موجودا النخ *

The present part ends on fol. 97 thus —

انتهى الجزء الاول من ثلاثة اجزاء من كتاب زاد المعاد *

The present part was transcribed in A.H. 1154.

Foll. 97-210. Part II.

Beginning —

و به دساعين فصل في هديه في الجهاد و العزوات النخ *

The present part was transcribed in A.H. 1156, and ends thus —

ثم الجزء الثاني من زاد المعاد

Foll. 211-326 : Part III

Beginning —

فصل في هديه صلى الله عليه وسلم في علاج العشق *

The colophon, telling us that the present part was transcribed in A.H. 1157, runs thus:—

تم الكتاب بعون الملك الوهاب و كان الفراغ من شهر جمادى الاولى
 سنة ١١٥٧ على يد مائة افقر العباد و احقرهم اسمعيل بن محمد بن احمد
 بن الحسين *

The present work was lithographed in the Cawnpore Nizâmî Press, A.H. 1298.

For other copies of the work, see Cairo, vol. 1, p. 346; Goth, 2.

All the parts are written by the scribe *إسماعيل بن محمد بن أحمد*. A note by the scribe suggests that he transcribed the present work for his own use.

The following note by the scribe, on the title-page, tells us that the marginal notes in the present copy were transcribed from a copy belonging to *Muḥammad bin Ismâ'il al Amîr* (*d.* A.H. 1182 = A.D. 1769), a well-known author and a scholar of repute. See No. 339, below.

و كل ما كان في حواشي هذه النسخة منسوبا وغيره منسوب فهو من
نسخة شهد السنة العلامة الحافظ محمد بن اسمعيل الامير *

Muḥammad bin Isma'il al Amîr, in the following verses, quoted in *Ithâf*, p. 175.—

اعدت نفسي في تحصيله عسى
افوز بالعدى في مستقبل العمر

expresses his long-felt desire to have a copy of the present work; but the above note of the scribe gives us reason to hold that he got a copy of the work before the transcription of the present copy.

AḤÂDÎŞ AL AḤKÂM.*

No. 324.

fol. 206; lines 25; size $10\frac{1}{2} \times 7$; $8 \times 5\frac{1}{2}$

[منتخب شرح السنة]

MUNTAKHAB U SHARḤ AS SUNNAH.

An incomplete copy of an abridgment of the *Sharḥ as Sunnah* of *Bağawî* (*d.* A.H. 516 = A.D. 1122), a work chiefly on a collection

* The traditionists, who took an interest in jurisprudence and devoted themselves to that important branch, undertook to compose separate compositions on *Hadîs*, called *Aḥâdîş al Aḥkâm*, consisting of a collection of *Hadîş* relating

of traditions which are sources of ordinances of jurisprudence, and also on some other Hadîs on miscellaneous matters, with an explanation of difficult passages in these Hadîs. (For a copy of the work, see Berlin, No. 1295.)

By Safiaddin Muḥammad bin Abi Bakr al Armawî صلى الدين محمد بن ابي بكر الارموي, a traditionist and scholar of vast information, who was born in Qirafa (in Egypt). A. H. 647 = A. D. 1247, and studied under a number of scholars and traditionists. He settled permanently in Damascus, where he died in A. H. 723 = A. D. 1323. See *Ad Durar al Kâmmah*, vol. II, fol. 590.

The MS. begins abruptly thus —

اخبرنا والدي املاً اخبرنا ابو بكر محمد بن اسحاق اخبرنا محمد بن
العلاء ابن كريب اخبرنا ابو اسامه بن هشام بن عروة عن ابيه عن سفیان بن
عبد الله الثقفی قال قلت يا رسول الله قل لى فى الاسلام قولاً لا اسئل
احداً بعدك قال قل امننت بالله النعم *

The author, in several places, introduces his own views regarding the explanation of Hadîs with the following words *و مختصرة قال* (he who made the abridgment says thus); and on fol. 50^a his full name is mentioned thus —

قال الشيخ عفى الدين ابو التذاء محمود بن ابي بكر محمد بن
حامد الارموي لعله اراد ما روى ان الله كتب الاحسان على كل شئ *

The use of the word *Shaikh* for the author in the above-quoted passage is one indication, among others, that the work was arranged by some pupil of the author. Frequent reference is made to the *Nihâya* of Ibn Asîr (d. A. H. 606 = A. D. 1209), thus: *قال ملخصه قال ابن النير في*. On the margin of fol. 151^a it is stated that he (Armawî) studied *Sharh as Sunna*, in A. H. 673, under Yahyâ bin 'Alî and Abû Muḥammad bin 'Abdallâh bin 'Alî. *Hâj. Khâl.*, vol. i, p. 493, mentions an abridgment by Mahmûd al Armawî, without quoting the beginning or giving any description of it.

The MS. ends thus —

قال حدثني ابي عن جدي انهم جمعوا العران على عهد عثمان
وانهم فضوا المصاحف على هذا *

to points of jurisprudence, collected from reliable works. The object of these compositions is to assist jurists and scholars in referring to the Hadîs connected with jurisprudence. The compositions occasionally show us how the jurists interpret the Hadîs in support of their versions.

The following note at the end says that, in A.H. 734, the present copy was compared by one Muḥammad bin 'Attar with the original MS.

بلغ مقابلة باصل المؤلف بحسب الطافة و الامكان و ذلك في مجالس
اخرها يوم الخميس الثامن و العشرين من شهر رمضان سنة اربع و ثلاثين
و سبعمائة و على الله على محمد و آله و صحبه و سلم نسليما كتبه محمد بن
العتار السافعي *

The above note suggests that the present copy was transcribed in or before A.H. 734.

Written in good Naskh.

No. 325.

fol. 379; lines 25; size 12 × 7; 9½ × 5½.

الباب منمخب شرح السنة

AL LUBÂB MUNTAKHAB U SHARḤ
AS SUNNAH.

An old and incomplete copy of another abridgment of Bagawī's *Sharḥ as Sunnah*, in two parts bound in one volume, designated at the end of the first part, as well as at the beginning of the second part, as *Al Lubâb* by the scribe who completed the transcription in A.H. 736. Some one most probably on the authority of the scribe, noted on the title-page *Al Lubâb* as the title of the present abridgment. Hāj. Khal., vol i, p. 493, mentions an abridgment of *Sharḥ as Sunnah* under the title of *Al Lubâb*, by 'Abdallāh bin Ḥasan bin 'Abdalmâlik al Wâsiṭī; but the beginning given by Hāj. Khal., which runs thus: والحمد لله رب العلمين does not agree with the beginning of the present work. Hāj. Khal. does not give any further description of the work, except this little portion of the beginning, which is commonly found at the beginning of every MS.. No other copy of the work is to be traced in any catalogue. Hence we do not find any strong reason to reject the statement of the scribe. The date of the death of 'Abdallāh bin Ḥasan, the author of the abridgment mentioned by Hāj. Khal., is not given by him, and has not been traced in any biographical work; but the

following words of the scribe quoted in the colophon, dated A.H. 736, افاض على مؤلفه وعلى منخذه شآبيب الرحمة والغفران وكساهما جلايب (الرؤى) suggest that the author of the present abridgment died before A.H. 736. Again, the fact that the author, on fol. 7^b, when mentioning Baidâwî (*d.* A.H. 685 = A.D. 1286) as his teacher, uses for him the words قدس سره (a term which is particularly applied to a dead person) at once gives us reason to believe that the work was composed after A.H. 685, as appears from the following —

وهي مذكورة في شرح كتاب المصابيح لسيدى و استاذى عبد
الله بن عمر البيضاوى قدس الله سره فليطلب هذه النسخ *

Foll. 1-209 Part I

Beginning —

الحمد لله الذى انزل على عبده الكتاب و لم يجعل له عوجاً و ارسل
محمدنا بالحق رحمة للعالمين اما بعد و لما كان علم الحديث
رئيس علوم الدين و رأسها فكان كتاب شرح السنة للسيد الامام الربانى
فأمر الحديث ركن الاسلام أبى محمد الحسن بن مسعود البغوى... سألنى
ان أستوفى لها باختصار و سجد ديرة و فوائد و التقاط فقره حاداً للأسانيد
النسخ *

The present part was transcribed in A.H. 734, as appears from the following colophon, which runs —

نم النصف الاول من كتاب شرح السنة على يد احقر
خلق الله برطاس بن داؤد الفاروقى الاصطخرى سنة اربع و ثلاثين
و سبعمائة و الحمد لله حق و حدة *

Foll. 210-379 · Part II.

Beginning :—

اما بعد حمد الله الكبير المتعال .. وهذا هو النصف الاول من كتاب
كتاب شرح السنة .. كتاب الذكاج *

The present part was transcribed in A.H. 736 by the same scribe. The colophon runs thus :—

وقع الفراغ من تحرير هذا المختص من شرح السنة افاض على
مؤلفه و على منخذه شآبيب الرحمة و الغفران و كساهما جلايب الرؤى
على يد احقر العباد برطاس بن داؤد لسنة ست و ثلاثين و سبعمائة *

Written in good Naskh.

Scribe : برطاس بن داود

The present copy was, in A.H. 930, in possession of one 'Allâma bin Ḥasan bin 'Alī al Baihaqī, as appears from the following note :—

من عوارى الزمن دخل في نوبة العبد الفقير المحتاج الى روية ربه
..... علامه بن حسن بن على البيهقي اماله في شهر ربيع الاول سنة
ثلثين و تسعمائة *

Another note suggests that it was one of the MSS. collected by Mutawakkil 'Alallâh, a ruler of Yaman, for a short account of whom see No. 305, above

عن كذب المتوكل على الله

The following three autograph notes by the successors of Mutawakkil give us to understand that the MS. was in their possession till A.H. 1211 :—

I. An autograph note by Mahdī li dīnallâh (A.H. 1160-1190 = A.D. 1774-1747; see Lane Poole, p. 153) runs thus :—

الحمد لله من كذب افقر عباد الله الى رحمة الله المهدي لدين الله
العباس بن منصور بالله غفر الله له وللمؤمنين والمؤمنات انه ولي
الحيضات *

II. An autograph note by Qâsim, the first son of Mahdī li dinallâh, runs thus :—

الحمد في دول اوقر العباد القاسم بن امير المؤمنين المهدي لدين الله *

III. An autograph note by Mansûr billah, the youngest son of Mahdī li dinallâh, runs thus :—

الحمد لله من كتب المنصور بالله رب العلمين و لد امير المؤمنين
المهدي لدين الله *

In A.H. 1264 this valuable copy was purchased, at the very low price of eight rupees, by Sayyid Hâmidallâh Khân, an Arabic scholar and zamindar of Bardawân, in Bengal, from one Muhammad Khân Sâhib, as appears from the following autograph of Hâmidallâh Khân :—

بتاريخه سيوم شهر ربيع الثاني سنة ١٢٦٤ هجرى مطابق شانزدهم ماه
پهاگن سنة ١٢٢٥ بفكله از محمد خانصاحب بمباغ هشت روييه خريده ام
..... سيد حامد الله خان *

The signatures of Hâmidallâh Khân and of his son Mahmûd are found in many places, at the beginning as well as at the end of this copy.

No. 326.

fol. 274 : lines 35 size 12 x 8 : 9½ x 5.

الاحكام الكبرى

AL AHKÂM AL KUBRÂ.

A collection of traditions which are the sources of the ordinances of jurisprudence, ethics and prayers collected from the six canonical collections of traditions, and from other reliable works, in two parts, bound in one volume.

Author : ‘Abdalhaqq bin ‘Abdarrahmân bin ‘Abdallâh al Azdî (d. A.H. 581 = A.D. 1185, see Lib. Cat. vol. v, part i No. 204).

Foll. 1-120 : Part I.

Beginning :—

قال الشيخ الفقيه المحدث ابو محمد عبد الحق بن عبد الرحمن
الازدى الاشديلى الحمد لله رب العلمين و الصلوة و السلام على
محمد خاتم النبيين و امام المرسلين ... اما بعد فقد وفقنا الله و اياكم فاني
جمعت هذا الكتاب متفرقا عن احاديث رسول الله صلى الله عليه وسلم و
لوازم الشرائع و احكامه و حلاله و حرامه الى غير ذلك من الآداب
و فذونا من الادعية و الاذكار النج *

The author, in the preface, remarks that the names of the works from which the traditions are quoted are noted below each Hadîṣ, and that the arrangement and division are the same as in the works of jurisprudence.

Foll. 102^b-274 · Part II.

Beginning :—

الجزء الثانى من الاحكام الكبرى تأليف شيخ الامام الحافظ ابى محمد
عبد الحق بن عبد الرحمن بن عبد الله الازدى ... مسلم عن ابى هريرة تبلغ
به قال تقوم الساعة النج *

For other copies of the work, see Br. Mus., 1574; Cairo, vol. i, p. 260.

Written in good Naskh. Not dated, apparently 8th century A.H. Part I. and 8 folios at the beginning of the second part, are added in a later hand.

No. 327.

fol. 259: lines 44: size 10×7 , $8 \times 5\frac{1}{2}$.

رياض الافهام في شرح عمدة الاحكام

RIYÂD AL AFHÂM FÎ SHARḤ ‘UMDAT AL AḤKÂM.

An old copy of the rare commentary on the ‘Umdat al Aḥkâm of Taqiaddîn ‘Abdalḡanî (*d.* A.H. 600 = A.D. 1203), a work on a collection of Ḥadîs which are the sources for the ordinances of jurisprudence, collected from Bukhârî and Muslim. The commentary consists of an explanation of difficult passages and words, with their philology, pointing out how the jurists interpret the Ḥadîṣ in support of their versions.

By Abû Hafṣ ‘Umar bin ‘Alî bin Sâlim bin Ṣadaqa أبو حفص عمر بن علي بن سالم بن صدوقه, commonly known as Tâjaddîn al Fâkihânî, a well-known Mâlîkî jurist and philologist of Alexandria. He visited Mecca on a pilgrimage, passing through Damascus in A.H. 730, and, shortly after his return to his native place, he died in A.H. 731 = A.D. 1331. See, for his life, *Ad Durnal Kâmmah*, vol. ii, fol. 108.

Beginning:—

الحمد لله المتوحد بالكبرياء والكمال المتفرد بالعزة والجلال
اما بعد فانه لما عزم جماعة من الطلبة على قراءة كتاب عمدة الاحكام اردت
ان اجمع في هذا التعليق ما يمضى في اثناء ذلك من المباحث المكففة
..... وسميته رياض الافهام في شرح عمدة الاحكام *

The following abbreviations are used by the commentator in the present work:

- I. ع. for Qâḡî ‘Iyâḡ (*d.* A.H. 544 = A.D. 1149).
- II. ح. for Muḡiaddîn an Nawawî (*d.* A.H. 676 = A.D. 1278).
- III. ق. for Taqiaddîn bin Daḡîq (*d.* A.H. 702 = A.D. 1302).

We are not acquainted with any other copy of the present work

The following colophon of the author, transcribed by the scribe, gives as the date of composition A.H. 710.

قال المصنف رحمه الله تعالى وكان الفراغ من تصنيفه في الكوفة
الثانية يوم الأربعاء في اثنا عشر جمادى الأولى سنة عشر و سبعمائة *

Written in good Naskh. Dated, A.H. 792.

Scribe : قاسم بن محمد بن مسلم المالكي

No. 328.

fol. 147 ; lines 35 , size 12×7 ; $9\frac{1}{2} \times 5\frac{1}{2}$.

المختصر

AL MUNTAQÂ.

An abridgment by the author himself of *Aḥkâm al Kubrâ*, a larger work in five volumes, on a collection of traditions which are the sources of the ordinances of jurisprudence. The arrangement and divisions followed in the present abridgment are the same as in the works of jurisprudence

Author : Abū 'l Barakat Maḡdaddīn 'Abdassalām bin 'Abdallāh bin Taimīyah ابو البركات مجد الدين عبد السلام بن عبد الله بن تيمية, the grandfather of the eminent author, Ibn Taimīyah (*d.* A.H. 728 = A.D. 1328). He is known as an authority on the following branches of Islamic learning, *Hadīṣ*, Jurisprudence and Grammar. He was born in Harrân (A.H. 590 = A.D. 1194), and studied in his native place under his uncle, and some other persons till the end of A.H. 602. In A.H. 603 he left Harrân for Bagdād, and studied there under Khatīb Bagdādī (*d.* A.H. 622 = A.D. 1222) and other distinguished scholars. In A.H. 609 he came back to Harrân, where he spent his time in further studies. Before long he established his reputation in learning, and numbers of scholars and traditionists studied under him. Many traditionists transmitted *Hadīṣ* on his authority. In A.H. 651 he started for Mecca to perform the pilgrimage ; and, shortly after his return, died in Harrân, A.H. 652 = A.D. 1254, or according to some in A.H. 653 = A.D. 1255.

For the author's life and works, see *Tabaqât Ibn Rajab*, vol. ii, fol. 151 ; Brock., vol. i, p. 394.

Beginning :—

قال الشيخ الامام العام الورع الحافظ ... ابو البركات عبد السلام بن عبد
الله ... الحمد لله الذي لم يتخذ ولدا ولم يكن له شريك في
الملك

The author, in the preface, says that he collected the Ḥadīṣ in the present work (omitting the Isnad) from the Musnad of Imām Ahmad bin Hanbal and from the six canonical collections of traditions.

Written in fair Naskh. Dated, San'â (in Yaman), A.H. 1112.

Scribe : محمد بن صالح بن يوسف.

No. 329.

fol. 266 ; lines 26 ; size 12×6 ; $8 \times 3\frac{1}{2}$.

THE SAME.

Another copy of the preceding work, written in bold Naskh, dated A.H. 1274, beginning and ending like the above.

A note on the margin of fol. 566 says that the MS. came into the possession of one 'Abdalâzîz in Mecca, A.H. 1292.

No. 330.

fol. 377 ; lines 32 , size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$

نيل الاوطار

NAIL AL AUTÂR.

A well-known and useful commentary on the preceding work in four volumes, by Muhammad bin 'Ali bin Muhammad Ash Shawkânî, محمد بن علي بن محمد الشوكاني, a famous traditionist and scholar of San'â (in Yaman), who was born in A.H. 1177 = A.D. 1763. He studied various branches of learning but was best known as an authority on tradition, jurisprudence and theology. More than half of his compositions, which exceed 30 in number, are on the above-mentioned subjects. He worked as a professor of Ḥadīṣ and jurisprudence, as well as being Chief Justice of San'â. He died in A.H. 1250 = A.D. 1834. See, for his life, Ithâf p. 409. The author of Ithâf

claims that he was the first to bring a MS. copy of Shawkâni's Nail al Autâr into India, and to introduce it to Indian scholars and traditionists.

VOLUME I.

Beginning :—

احمدك يا من شرح صدورنا النخ *

The present volume ends with the commentary on the chapter
التشديد لسكود السور بعد السلام

Written in fair Naskh. Dated, 22nd Muharram, A.H. 1240

A note at the end tells us that, in A.H. 1269, the present MS. was studied by one 'Alî bin Ahmad under Ahmad bin Muhammad the commentator's son

No. 331.

fol. 328. Lines 32, size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 7\frac{1}{2}$

VOLUME II

Beginning with the commentary on the chapter ابواب صلوة الجماعة and ending with the chapter باب ما جاء في العروج والعنزة.

Written in fair Naskh. Dated, A.H. 1240

A note on the title-page, which runs thus الحمد لله استكنه الله راعى شاء من بعده المعترف الى رحمه ربه العبد حسان بن احمد بن محمد الخرازى tells us that one Husain bin Ahmad transcribed the present copy for his own use. As the handwriting of the first and second volumes is identical, we have reason to hold that the scribe of both volumes is the same Husain bin Ahmad.

No. 332.

fol. 188; lines 38; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$

VOLUME III

Beginning with the commentary on the chapter ما جاء في بيع كتاب المتنوع, one of the chapters of التجلد, and ending with the chapter العاقلة وما يحمله.

Written in Naskh. Dated, A.H. 1228.

Scribe : حسن بن احمد الرفاعي.

A note, written by the scribe at the end, gives us to understand that in A.H. 1228 he studied the present work from this very copy in the month of Ramadân under the author. This note is verified by the author, thus :—

صحيح ذلك كتبه مؤلفه عثر الله له

A note on the title-page, written by the scribe of the two first volumes, tells us that in A.H. 1244 he purchased the present copy of the third volume from Husain bin Ahmad ar Rifâ'i, the scribe and owner of the same

عثر في ملك الفقير الى رحمة الله حسين بن احمد الخزازي وفقه الله
وفتح عليه في شهر جمادى سنة ١٢٤٤ و كان شراؤه من صاحبه بواسطة الفقيه
عبد الله دلال الكتب *

No. 333.

fol. 217 : lines 35 ; size 12 × 8 ; 9½ × 5

VOLUME IV.

Beginning with the commentary on the chapter ما جاء في رجم
ذم من الرائي, a chapter from كتاب الحدود, and ending with the chapter
ذم من حلف قبل ان سدخل, the last chapter of the work

Written in Naskh. Dated, A.H. 1228

Scribe : حسن بن احمد الرفاعي.

A note is found on the title-page stating that the present copy came into the possession of Husain bin Ahmad al Kharrazî in A.H. 1244.

Husain bin Ahmad al Kharrazî, as stated in the note at the end of the second volume, transcribed the first two volumes of the work for his own use in A.H. 1240 ; and later on, in A.H. 1244, he purchased the last two volumes (see notes at the end of volumes III and IV). Thus he succeeded in obtaining the complete work.

The entire work was printed in eight volumes in Egypt, A.H. 1297.

No. 334.

fol. 360 : lines 34-35 ; size $12\frac{1}{2} \times 8\frac{1}{2}$; $12 \times 6\frac{1}{2}$.

THE SAME.

Another incomplete copy of the same, corresponding with the first volume of the above.

Dated, A.H. 1244

No. 335.

fol. 145 , lines 9 , size 7×5 ; $5\frac{1}{2} \times 4$.

الإمام با حاديث الأحكام

AL ILMÂM BI AHÂDÎS AL AḤKÂM.

An old copy of an abridgment by the author of his larger work known as Imâm fi Ahâdiṣ al Aḥkâm, a big work on a collection of Ḥadis which are the sources of the ordinances of jurisprudence, in 20 volumes.

Author Muḥammad bin 'Alî bin Wahab محمد بن علي بن وهب, commonly known as Ibn Daqiq al 'Id, born in A.H. 625 = A.D. 1228. He was formerly a follower of the Maliki school : but something turned his mind from that school and made him a follower of the Shâfi'î school. In A.H. 695, after serving as a professor of Mâlîkî and Shâfi'î jurisprudence in certain institutions in Egypt, he was appointed Qâdî of the same place, and continued to serve as Qâdî till his death in A.H. 702 = A.D. 1302. He is commonly accepted as an authority by jurists and traditionists.

For the author's life, see Ad Durar al Kâminah, vol. ii, fol. 399 ; Rafâ al 'Isr, fol. 204 ; Huffâz, vol. iv, p. 273 ; Brock , vol. ii, p. 263.

Beginning.—

قال الشيخ الإمام العالم الحافظ المحدث نقي الدين أبو الفتح محمد بن الشيخ الإمام مجد الدين أبي الحسن علي بن وهب بن مطيع القشيري رضي الله عنه الشخير بابن دفيق العيد الحمد لله منزل الشرائع و الأحكام و مفصل الحلال و الحرام و سميته كتاب الإمام باحاديث الأحكام و شرطي فيه ان لا اورد الاحديث من و ثقته امام من مركزي رواة الاخبار و كان صحيحاً على طريقة اهل الحديث الحفاظ النخ *

The work is rare ; only one copy is noticed in Kupr., p. 250.

Written in good Naskh, twenty-three years after the author's death, in A.H. 725.

Scribe : عبد الله المستغفر .

A note on the title-page says that the following verses, composed by 'Abdal'azîz bin 'Abdal'azîm al Mâlikî in praise of the author and his works, which were contained in the autograph copy, are also quoted here on the title-page of the present copy :—

شاهد على ظهر نسخة من الامام بخط مؤلفه الامام الحافظ تقي
الدين ... لعبد العزيز بن عبد العظيم بن عبد الوهاب المالكي *

جوزيت بالحسن من الاسلام
بواضع الامام في الاحكام
لخصت فيه فوائد السنن التي
هي عمدة الفتى لكل امام
نبهت فيه على الصحيح واهله
ويسرت مطويها من الافهام
جعلته كنزا لكل مدرس
واعانة لافادة الاعلام
داويت ادواء الخلاف فمالها
بالناس امام مع الامام

No. 336.

fol. 195 ; lines 19 . size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{3} \times 3\frac{1}{2}$.

THE SAME.

Another copy of the preceding work, beginning and ending like the above. Fol. 1 is supplied in a later hand.

Written in fair Naskh. Dated, A.H. 861.

Scribe . ابراهيم بن احمد .

No. 337.

foll. 71; lines 25; size $9\frac{1}{2} \times 5\frac{1}{2}$; 8×5 .

المحور في الحديث

AL MUHARRAR FÎ AL HADÎS.

A very rare work on a collection of Ḥadīṣ without Isnād, dealing with points relating to jurisprudence. The traditions in the present work are collected from the six canonical collections of traditions and from the following works: Musnād of Imām Aḥmad bin Ḥanbal (*d.* A.H. 241 = A.D. 855), Kitāb al-'Anwā' by Ibn Ḥayyān (*d.* A.H. 354 = A.D. 965), Mustadrak by Ḥākim (*d.* A.H. 405 = A.D. 1014). The arrangement and divisions of the present work are the same as in the works on jurisprudence. The author occasionally remarks upon the genuineness of a Ḥadīṣ

Author: Muḥammad bin Aḥmad bin ‘Abdalḥādī bin ‘Abdalḥamīd bin ‘Abdalḥādī محمد بن أحمد بن عبد الحامد بن عبد الحادي, a follower of the Ḥanbalī school, who was known for his special merits in Ḥanbalī jurisprudence as well as in tradition. He was born in A.H. 704 = A.D. 1304, and studied under many eminent scholars of his age, spending the greater portion of his time under the tutorship of Ibn Taimniyah (d. A.H. 728 = A.D. 1328). The famous historian and traditionist, Ḍahabī (d. A.H. 740 = A.D. 1340) and some others speak very highly of his merits and his authority. He died in A.H. 744 = A.D. 1344. He lived for 40 years, during which he completed his studies and worked for a few years as a professor in certain institutions of Damascus. He composed 20 works, among which *نفع التحقيق* in two volumes and *الاحكام الكبرى* in eight volumes are specially noted for their usefulness.

For the author's life and works, see *Ad Durar al Kâminah*, vol. ii, fol. 214; *Tabaqât Ibn Rajab*, fol. 269.

Beginning :—

قال الشيخ الامام ابو عبد الله محمد بن احمد بن عبد الهادي بن عبد الحميد بن عبد الهادي بن يونس بن فدامه المقدسي الحمد لله رب العالمين و الصلوة و السلام على محمد خانم النبيئين و على آله و صحبه اجمعين اما بعد فهذا مختصر يستمل على جملة من احاديث النبوية فى الاحكام الشرعية افتخبته من كتب الائمة المشهورين الخ *

Ibn Hajar, in *Ad Durar*, says that the present work is an abridgment of *Ilmâm* (see above Nos. 336-37) with a few alterations and additions, and gives high praise of its usefulness (والمحرر في الاحكام). اختصرة من الالمام وجودة جدا الخ).

Neither the work nor the author is mentioned in *Broek.*, or in any other catalogue.

Written in fair Naskh. Dated, A.H. 1310.

No. 338.

fol. 140 ; lines 14 ; size $8\frac{1}{2} \times 9\frac{1}{2}$; $6\frac{1}{2} \times 4$.

بلوغ المرام

BULÛĠ AL MARÂM.

A work on a collection of *Hadîs* which are the sources of ordinances of jurisprudence. The arrangement and divisions of the work are the same as in works of jurisprudence.

Author : *Shihâbaddîn Ahmad bin 'Alî bin Muḥammad bin Hajar al 'Asqalânî* (d. A.H. 852 = A.D. 1449, see *Lib. Cat*, vol. v part i, No. 159).

Beginning :—

الحمد لله على نعمائه الظاهرة و الباطنة قديما و حديثا *

According to the author's statement in the preface, the *Hadîs* in the present work is taken from the six canonical collections of traditions and from *Musnad* of *Aḥmad bin Ḥanbal*.

For other copies of the work, see *Cairo*, vol. i, p. 127 ; A.S., 1038.

The work was printed in *Lucknow*, A.H. 1253.

The following note on the last fol. says that one *Tâlibalḥaqq* transmitted the present work from 'Abdalḥaqq, a pupil of *Shawkânî* (d. A.H. 1250 = A.D. 1834). The chain of *Shawkânî*'s sources for the *Hadîs* contained in the present work ends with the author.

قال العبد الضعيف طالب الحق ارويہ عن زبدة المحققين وقدة المحدثين مولانا عبد الحق المكمدي و هو يرويہ عن الامام الهمام فخر الاسلام قاضي القضاة في مدينة صنعاء اليمن القاضي محمد الشوكاني و هو يرويہ عن شيخ السيد عبد القادر و هو عن شيخه السيد احمد و هو عن شيخه عبد

العزیز و هو عن شیخہ ابراہیم و هو عن شیخہ محمد بن ابراہیم و هو عن
 شیخہ السید الطاهر الاهدل و هو عن شیخہ عبد الرحمن الدیبع و هو عن
 شیخہ الحافظ السخاوی و هو عن الحافظ الثقة احمد بن علی بن حجر
 العسقلانی

Written in fair Nasta'liq. Dated, A.H. 1246.

No. 339.

fol. 258 ; lines 29 ; size $11\frac{1}{4} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

سبیل السلام

SUBUL AS SALÂM.

A commentary on the preceding work in two volumes

VOLUME I.

Beginning :—

الحمد لله الذي من علينا ببلوغ المرام الخ *

*The commentator, Muḥammad bin Ismâ'il bin Ṣalâḥ al Amîr as Ṣan'ânî, محمد بن اسمعيل بن صلاح الامير الصنعاني (in Yaman), was known for his special merits in tradition, jurisprudence, theology and Arabic literature. He was originally a follower of the Zaidî school ; but finding some defects in the Zaidî theology he became a strict follower of the Sunnî sect, and studied Ḥadîṣ under well-known Sunnî traditionists, such as Muḥammad bin Ibrâhîm (d. A.H. 1145 = A.D. 1732), Abû'l Ḥasan (d. A.H. 1139 = A.D. 1727), 'Abdallâh bin Sâlim (d. A.H. 1134 = A.D. 1722), and others. He composed 11 works on different subjects. He died in A.H. 1182 = A.D. 1769 ; see Ithâf, p. 401.

The date of composition, as given by the commentator in the colophon, is A.H. 1162. قال مؤلفه و كان العراق من نسوده سنة اثنى عشر و ستين و مائه و الف.

Written in good Naskh. Dated, A.H. 1226.

No. 340.

fol. 221 ; lines 29 ; size $11\frac{1}{4} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

VOLUME II.

The second volume of the preceding work, beginning with the commentary on كتاب البيوع, thus:—

الحمد لله الذي اجل لعباده ... و بعد فقد اعلن الله و له الحمد بتمام
الجزء الاول من شرح بلوغ المرام ... كتاب البيوع اعلم ان الحكمة في
مشروية البيع كما قاله المصنف في فتح الباري الخ *

A note at the end says that the transcription of this volume was completed in A.H. 1227.

A seal at the end, dated A.H. 1306, of 'Abdallâh of Bûhar in Bardawân (Bengal) tells us that the MS. belonged to the Bûhâr Library (now attached to the Imperial Library, Calcutta).

Written in good Naskh.

No. 341.

fol. 93 ; lines 22 ; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

الحاشية على بلوغ المرام

AL ḤĀSHĪYAT U 'ALÂ, BULÛĠ AL MARÂM.

An autograph copy of a gloss on Ibn Ḥajâr's Bulûġ al Marâm (see No. 338 above), by 'Alî bin Sulaimân bin Yaḥyâ bin 'Umar علي بن عمر سليمان بن يحيى بن عمر, a scholar of Zabid, in Yaman, composed in A.H. 1234. The date of the composition of the work gives us reason to hold that the author was a scholar of the 13th century A.H.

Beginning:—

الحمد لله الذي قسم لاهل الحديث من الخيرات اوفرزاد ...
اما بعد فيقول الفقير الى الله تعالى علي بن سليمان بن يحيى بن عمر

According to the statement of the author, the present gloss is a mere collection of his father's notes on a copy of *Bulûğ al Marâm*, which was studied by him and by his brother, 'Abdarrahmân. He frequently quotes *Subul as Salâm* (Nos. 339-40 above) and *منحة الكرام*, a rare commentary on *Bulûğ al Marâm*.

Written in good Naskh. Dated, A.H. 1234.

No. 342.

fol. 93 ; lines 9 ; size $8\frac{1}{2} \times 6$; 6×3 .

الحبل المنين

AL ḤABL AL MATÎN.

A work consisting of 610 Ḥadîṣ which are the sources of the ordinances of jurisprudence, specially those relating to prayer (عبادات) and its ritual according to the Ḥanafî school. The entire work is divided into 61 Bâbs ; and each Bâb contains ten Ḥadîṣ.

Author : Muḥammad bin Muḥammad al K̲h̲wâja al Ḥanafî, محمد بن محمد الخواجه الحنفى. The author and the present work are mentioned in *Ithâf*, p. 71. Though no account of him is given there, yet the fact that the latest of the various authors whom he quotes in the present work is 'Abdalḥaqq (d. A.H. 1052 = A.D. 1642) suggests that he was a scholar of the 11th century A.H. The author of *Ithâf* mentions an Urdu commentary on the present work by Aulâd Husain (d. A.H. 1253 = A.D. 1837):

Beginning :—

قال المفتقر الى الكرم الاعلى و المتوسل بدريعة حبيبه المصطفى
محمد بن محمد خواجه الحنفى اما بعد فهذه حبل متين
من اخبار سيد المرسلين *

Written in fair Naskh. Not dated ; apparently, 12th century A.H.

No. 343.

foll. 147 ; lines 16 ; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

THE SAME.

Another copy of the same. Written in good Naskh. Not dated : apparently, 13th century A H.

Scribe: سید امیر الدین بن سید حسن علی.

WORKS ON COLLECTIONS OF ḤADĪṢ FROM GENERALLY QUOTED RELIABLE WORKS.*

No. 344.

foll. 328 ; lines 23 ; size 11×7 ; $7\frac{1}{2} \times 4\frac{1}{2}$.

المصابيح

AL MAṢĀBĪḤ.

A valuable copy of a useful and popular work on a collection of Ḥadīṣ, omitting the Isnād, from the six canonical collections of traditions and from the following three works : (i) Musnad ad Dārimī, (ii) Musnad u Shāfi'ī, (iii) Muwaṭṭā', divided into 24 Kitābs, each Kitāb being subdivided into several Bābs. According to the author's plan, the work as arranged comprises Ḥadīṣ mainly relating to jurisprudence, theology, Sufism and ethics ; also a few relating to other matters.

By Abū Muḥammad Ḥasan bin Mas'ūd bin Muḥammad al Farrā' al Baḡawī الفراء البغوي commonly

* Some of the traditionists directed their attention to collecting the Ḥadīṣ from generally quoted reliable works, and arranging them in chapters in such a manner as to extend their utility. Each chapter consists of a collection of Ḥadīṣ connected with the subject-matter of the chapter. These compositions afford us ample facility in referring to and utilizing the traditions contained in certain reliable works.

called Muḥî as Sunnah (محيى السنة). The author, the date of whose birth is not fixed by his biographers, is known for his attainments in several branches of Arabic literature. He was recognized as a specialist in the Qur'ânic branches of tradition and jurisprudence; and most of his compositions are on these subjects. Amongst others, the two following well-known scholars and traditionists are repeatedly quoted by the author, and are specially mentioned by him as teachers under whom he studied for a considerable period of time:—

I 'Abdalwâhid al Malîhî, a jurist and traditionist of the 5th century A.H.

II. Qâḍî Ḥusam bin Muḥammad (*d.* A.H. 460 = A.D. 1061).

He died in A.H. 516 = A.D. 1122. For his life and works, see *Mir'ât al Janân*, fol. 297; *Ibn Khallikân*, vol. i, p. 145; *Tabaqât Isnâwî*, fol. 75; *Tabâqât Ibn Mulaqqin*, fol. 78^a; *Hâj. Khal.*, vol. i, p. 272; *Brock.*, vol. i, p. 363.

† Beginning:—

الحمد لله و سلام على عباده الذين اعطى و الصلوة التامة الدائمة
على رسوله المجتبى قال الشيخ الامام الاجل محيى السنة ناصر الحديث
ابو محمد الحسن بن مسعود الفراء البغوي احسن الله عافيه امرا اما بعد
فهذه الفاظ صدرت عن صدر النبوة ا

The Hadîṣ of Bukhârî and Muslim are indicated by the word *صحاح*, and the traditions collected from other works are denoted by the word *حسن*.

† The work was printed in Bûlâq, A.H. 1294.

For other copies of the work, see Berlin, Nos. 1280-8; Paris, 120; Br. Mus., 1193; Br. Mus. Suppl., 138-9; Loth, 148-50; Jeni, 281; Cairo, vol. i, p. 423. The title of the work is written in bold and beautiful Naskh, the illuminated characters being contained within a golden circle.

† Written in good Naskh, on thick paper. Dated, monastery of Shaikhûniyah in Egypt, A.H. 786.

† Scribe: محمد بن زامن العرب على بن عبد الله.

The copy is of special value, for it was transcribed by a scholar, and was studied by the scribe under a traditionist, and bears marginal notes throughout.

The autograph marginal note, dated A.H. 792, giving explanations of difficult words and passages, the end of which is quoted below, is by Muḥammad bin 'Zain al 'Arab 'Alî bin 'Abdallâh, the

scribe of the present work. The father of the scribe is also known to have composed a gloss on *Maṣâbiḥ*, a copy of which is noticed in Berlin, No. 1289.

The marginal note ends thus :—

وقع الفراغ من تعليق الكواشي على يد احقر عباد الله جرماً و اكثرهم
جهلاً محمد بن زين العرب غفر الله لهما ضحوة يوم الاربعاء الثالث من شهر
المحرم سنة اثنى عشر وتسعمائة *

Written in fine Naskh ; and dated as mentioned above.

It appears from the following autograph sanad. granted by Ibrâhîm. at the end. dated A.H. 792, that the scribe, while writing the marginal notes on the present copy in A.H. 792, studied the work from this very copy, which is dated A.H. 786, under the said Ibrâhîm bin Yûsuf, commonly called Ibn al 'Addâs, a scholar and traditionist who died in A.H. 808 = A.D. 1405, see *Tâj at Tabaqât*, vol. ix, fol. 102^a :—

الحمد لله الذي حفظ شريعته الرضية لورثة ابيائه و جعلهم على التدبير
مما استنبط الاحكام المرضية بفضله و آلائه و الصلوة و السلام الاكملان على
خاتم الرسول محمد صفوة اصفياه و على آله و اصحابه و احبابه اما بعد فقد
فرا على الشيخ الامام العامل جلال الدين محمد ولد الشيخ الامام العلامة
جلال المسنكلات و كاشف المعضلات رئيس الدين زين العرب على بن الشيخ
اصالة المتقى المحقق جلال الدين عبد الله الشهير بزين العرب ادام الله
اقباله و كثر في العلماء آماله جميع كتاب المصاييح في الاحاديث النبوية
على صاحبها افضل الصلوة و السلام نايف الشيخ الامام العلامة ناصر السفة
علامة الوري ابي محمد الحسن بن مسعود تغمد الله برؤوانه على مسطرة
ابي اوقات المذاكرة قراءة بحث و اذقان و تدبير زادة الله علما و عملا و وفقه
لما يرضيه و بلغه ما يؤمله و يرتضيه بمذهبه و كرمه في شهر سنة اثنى عشر و تسعين
و سبعمائة *

و كتب ابراهيم بن يوسف بن على الحنفى الشهير بابن العداس
حامدا و مصلبا حسبنا الله و نعم الوكيل *

No. 345.

fol. 356 ; lines 21 ; size $7\frac{1}{2} \times 6\frac{1}{2}$: $6 \times 2\frac{1}{2}$

THE SAME.

Another copy of the preceding work, beginning and ending like the above. The headings throughout are written in gold. Marginal notes are not frequent.

Written in beautiful Naskh. Dated, A.H. 771.

Scribe : همامون الشاعر الكاتب.

No. 346.

THE SAME.

fol. 253 ; lines 33 ; size $10 \times 7\frac{1}{2}$: $7\frac{1}{2} \times 3$

Another copy of the same. Written in good Naskh. Dated, A.H. 833. Marginal notes written by the scribe are not frequent.

Scribe : حسن بن محمد بن عمر الكردي.

The scribe, in the following note on the title-page, says that the present work contains a collection of Ḥadīṣ taken from seven works only, viz. : Bukhārī, Muslim, Turmudī, Abū Dā'ūd, Nasā'ī, Ibn Mā'ja and Musnad Ad Dārimī.

احاديث كتاب المصابيح لا يتجاوز الكتب السبعة التي جمعها هؤلاء
الائمة ابو عبد الله محمد بن اسماعيل البخاري ابو الحسن مسلم بن
الحجاج القشيري ابو داود سليمان بن اشعث السجستاني ابو عيسى
محمد بن عيسى الترمذي ابو عبد الرحمن احمد بن نسائي ابو محمد عبد
الله بن عبد الرحمن السمرقندي الدارمي ابو عبد الله محمد بن يزيد بن
ملاجه القزويني *

Shaikh Sadraddīn Abū 'Abdallāh Muhammad bn Ibrāhīm, however, in his commentary on Maṣābiḥ, points out that the present work, besides comprising Ḥadīṣ taken from the above-mentioned works, contains Ḥadīṣ taken from Musnad of Imām Shāfi' and Muwaṭṭa' of Imām Mālik. This commentator, after each Ḥadīṣ, notes the name of the work from which it is taken. See Hāj. Khal., vol. i, p. 273.

No. 347.

THE SAME.

foll. 455 ; lines 15 : size $10 \times 6\frac{1}{2}$; $6\frac{1}{3} \times 4\frac{1}{2}$.

Another copy of the same. Written in good Naskh. Dated,
A. H. 881.

Scribe : حلال الدين بن عماد الدين.

No. 348.

foll. 522 ; lines 27 ; size $10\frac{1}{2} \times 10\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

لمفاتيح

AL MAFÂTÎH.

A commentary on Maṣâbiḥ, by Abû Mazharaddîn al Hasan bin Maḥmûd bin Hasan az Zaidânî الحسن بن محمود بن الحسن الزيداني.

According to Brock., vol. i, p. 364 ; Berlin, No. 1290 : Cairo, vol. i, p. 427, the commentator is a scholar of the 9th century A.H. ; but, in the following passage on fol. 221, the commentator says that he completed the commentary on the portion of 'Ibâdât (عبادات) in A.H. 657, which clearly indicates that he was a scholar of the 7th century A.H.

نم شرح عبادات كتاب المصابيح في التاسع من شهر رمضان سنة سبع وخمسين وستمائة بتوفيق الله الكريم وصلى الله على سيدنا محمد وصحبه اجمعين *

Beginning :—

الحمد لله ملائ السموات و الارض اما بعد فقد الح زمرة خلافي
و ثلة خلصائي ان اشرح لهم كتاب المصابيح تأليف وتصنيف الامام الهمام
و ولى الانعام على اهل الاسلام ركن الشريعة محيي السنة ابي محمد
الحسين بن مسعود الفراء جزاه الله من الاسلام و المسلمين خير الجزاء
و سميته بكتاب المفاتيح في شرح المصابيح *

For other copies of the work, see Râgib, p. 325; Berlin, No. 1290; Cairo, vol. i, p. 427.

Written in good Naskh. Dated, A.H. 967. Foll. 1-275 are supplied in a later hand; not dated, apparently 11th century A.H.

The commentator, after compiling the present commentary, composed a تكملة (appendix) to the commentary, of which the last folio only is found on fol. 522. A complete copy of the appendix is noticed in Berlin, No. 1290.

No. 349.

fol. 641; lines 17; size $11 \times 7\frac{1}{4}$; $7 \times 4\frac{1}{2}$.

مشكوة المصابيح

MISHKÂT AL MAŞÂBÎḤ.

A most popular and useful, revised and enlarged, edition of Bagawî's Maşâbilī (Nos. 344-347 above), by Walīaddīn Abū 'Abdallāh Muḥammad bin 'Abdallāh al Khatīb at Tabrizī ولي الدين ابو عبد الله محمد بن عبد الله الخطيب النيريزي, a well-known traditionist of the 8th century A.H., who was a pupil of Tībī (d. A.H. 743 = A.D. 1343). The dates of the birth and death of this author are not fixed by his biographers. The author himself, in the colophon of another composition of his, Al Ikmāl (a work on biographical notices of the traditionists mentioned in Mishkât, see Hand-list, No. 2399), which runs thus:—
فرغت منه يوم الجمعة من عشرين رجب سنة
اربعين وسعمائة وانا اضعف العباد الراحي عفو الله وعفوانه محمد بن عبد الله
الخطيب sic خدمة نسخي ومولائي وسليمان المفسرون امام المحققين شرف الملة
والدين حجة الله على المسلمين الحسن بن عبد الله بن محمد الطيبي مدعيه الله
و نه gives us to understand that he completed Ikmāl in A.H. 740, and submitted it to his teacher Tībī, who commended it, as he had commended Mishkât before.

The above fact gives us reason to believe that the author was alive in A.H. 740 = A.D. 1340.

Tībī, in the preface to the commentary composed by him on his pupil's present work, Mishkât, says that Walīaddīn compiled Mishkât at his direction, as appears from the following quotations from that commentary (No. 354 below):—

فد اشترى الاخ في الدين ولى الدين محمد بن عبد الله
 لخطيب فاتفق رائينا على تكملة المصابيح و تهذيبه فما قصر
 فيما اشترى اليه من جمعه فبدل و سعى و استفرغ طاقته رمت منه *

Beginning —

الحمد لله نعمدة و نستعينه و نستغفره و نعوذ بالله من شرور انفسنا
 و سيئات اعمالنا من يمدد الله فلا مضل له و من يضلله فلا هادي له النخ *

The present work, besides comprising Hadîṣ from the works noted in Maṣâbîḥ, contains additional Hadîṣ from Sunan of Baihaqî (*d.* A.H. 458 = A.D. 1066), Sunan of Dâraquṭnî (*d.* A.H. 355 = A.D. 995), and Ibn Ruzain (*d.* A.H. 535 = A.D. 1145). Many additional books and chapters were also included in the present work. The following colophon of the work gives the date of composition as A.H. 737.

قال مؤلف هذا الكتاب رحمه الله وقع الفراغ من جمع الاحاديث
 لذبوية آخر يوم الجمعة من سلخ رمضان عند روية الهلال شوال سنة سبع
 ثلاثين و سبعمائة *

Mishkât, on account of its usefulness and popularity, is one of the standard books taught in almost all Sunnî Madrasahs up to the present day; and it has been copiously annotated. For various commentaries on the work, see Hâj Khal, vol. i, p. 272; Brock. vol. i, p. 364. For other copies of the work, see Berlin, No. 1292; Loth, 158; Paris, 571; Cairo, vol. i, p. 309. It has been repeatedly printed and lithographed. An English translation of the work by Captain Matthews was published in Calcutta in A.D. 1809-10.

Written in good Naskh. Dated. Mecca, A.H. 968.

The name of the scribe is hopelessly obliterated.

No. 350.

fol. 395: lines 23; size $9\frac{1}{2} \times 7$; $7 \times 4\frac{1}{2}$.

THE SAME.

Another copy of the same. Written in ordinary Naskh.

Marginal notes are few.

Dated. A.H. 981

Scribe: عبد اللطيف بن ملاشمس الدين.

No. 351.

fol. 296 ; lines 18 ; size 10×7 ; $3\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

A slightly defective copy of the same work, with the same ending as the above, but beginning abruptly thus (which corresponds to fol. 4th of the preceding copy) :—

و ان محمدا رسول الله يقيموا الصلوة و يوتوا الركوة فاذا فعلوا ذلك
عصموا مني دمائهم و اموالهم النخ *

Written in good Naskh. Not dated, apparently 9th century A.H.

Scribe : حافظ محمد بن خوش محمد خليل بن مبارك شاه السمرقندى.

The present MS. was presented to the Bankipore Oriental Public Library by Maulavi 'Abdalmajid of Patna in 1914.

No. 352.

fol. 369 ; lines 23 ; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4$.

THE SAME.

* Another copy of the same. Written in Nasta'liq. Not dated ; apparently, 12th century A.H. The date of the transcription is obliterated.

Scribe : ندر محمد.

The MS. was presented to the Bankipore Oriental Public Library by Khurshaid Nawwâb, son of Nawwâb Wilâyat 'Ali Khân of Patna. Bears the seals of both the Nawwâbs.

No. 353.

fol. 247 ; lines 15 ; size 11×8 ; $7\frac{1}{4} \times 4$.

THE SAME.

Another copy of the above work. Written in ordinary Nasta'liq. Dated, A.H. 1243.

Foll. 246-47 bear an autograph sanad, granted by Maulavi Muḥammad Ishâq ad Dihlawî (d. A.H. 1262 = A.D. 1846, see Lib. Cat., vol. i, part i, p. 159) to one of his pupils, Maulavi Sayyid Imdâd 'Alî. The sanad runs thus :—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله
و صحبه اجمعين اما بعد فيقول العبد الضعيف محمد اسحق اذنى قرأت
كتب الاحاديث على الشيخ عبد العزيز المحدث الدهلوي و حصل لى
منه الاجازة فقال اجازنا لهذه الكتب المذكورة شيخى و استاذى و والدى
الشيخ ولى الله المحدث الدهلوي عن الشيخ عبد الرحيم الدهلوي
..... و اما المشكوة فقال الشيخ ابو طاهر عن ابيه
الشيخ ابراهيم المدنى عن الشيخ احمد القشاشي عن الشيخ احمد بن عبد
القدوس الشافعي عن السيد عفيف محمد سعيد عن السيد نسيم الدين
ميرك شاه البخاري عن والده سيد جمال الدين عطاء الله عن عمه سيد
اصيل الدين عبد الله عن الشيخ عبد الرحيم عن الشيخ امام الدين بن مبارك
شاه عن مؤلف الكتاب ولي الدين محمد بن عبد الله الخطيب التبريزي
فقد قرأ علي و سمع من الاحاديث المذكورة في الكتب الموقوفة السيد
مولوي امداد على فعليه ان يشغل بتعليم هذه الكتب *
كاتب هذه السطور محمد اسحق عفي الله عني

No. 354.

fol. 302 ; lines 29 ; size $11\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

الكشف عن حقائق السنه

AL KÂSHIF ‘AN HAQÂ’IQ AS SUNNAH.

A commentary by the author's teacher, Husain, on Waliaddîn's *Mishkât* (Nos. 349-353 above), contains critical notes, dealing with the philology of words, and gives explanations of difficult passages. Suyûtî in *Buğyah* and Amîn in *Tâj at Tabaqât* call the commentator Hasan. Brock., vol. i, p. 364, calls him Husain, and again in vol. i, p. 363, Hasan ; while Ibn Hajar in *Ad Durar*, vol. i, fol 387, also calls him Husain. Waliaddîn, in the colophon of *Ikmâl* (see No. 349 above), spells his teacher's name Husain ; and the present

commentator, in the colophon of his gloss on Kashshâf (see Hand-list, No. 273), refers to him as Ḥusain bin Muḥammad bin ʿAbdallâh at Ṭibî حُسَيْن بن مُحَمَّد بن عَبْدِ اللَّهِ الطَّبْيِي. (Brock. reads Ṭayyibî, while Suyûtî reads Ṭibî)

Ṭibî was a scholar and author of fame, reckoned as a specialist in the Qurʾânic branches, philology and tradition. Ibn Ḥajar in Ad Durar speaks of him as an Imâm in these subjects. He was a rich man, and spent a large portion of his wealth on the maintenance of scholars and students, and was always surrounded by them. His lectures on the above subjects were attended by a large number of scholars. He devoted the latter portion of his life to teaching the Qurʾân and Bukhârî. He died in A.H. 743 = A.D. 1343.

The entire commentary is in two volumes.

VOLUME I.

Beginning —

الحمد لله مشيد اركان الدين الكفيف بفوائد آيات كتابه المبين

After a Muqaddimah, dealing with explanations of the terms used in the science of Ḥadîṣ, the commentary begins on fol. 16, thus:—

القول في شرح خطبة الكتاب قوله الحمد هو الثناء على الجميل

الاختياري *

For other copies of the work, see Berlin, No. 1293; Paris, 751, 2; Br. Mus., 1996; Loth., 157; Râgib, 221; Jeni, 245.

Written in good Nastaʿlîq; fol. 1 is written in Naskh.

Dated, A.H. 950.

No. 355.

fol. 344; lines 29; size $11\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

VOLUME II.

A continuation of the preceding volume, beginning with كتاب البوع thus قال الازهري بقول العرب بعث بمعني ماكنت ملكته النخ.

Both the volumes are written in the same hand, with the exception of foll. 90-101 of this volume, which are supplied in a later hand.

No. 356.

foll. 369 ; lines 25 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

حاشية المشكوة

HĀSHĪYAT AL MISHKĀT.

A rare theological and philological gloss on *Mishkât*, by 'Ali bin Muḥammad bin 'Ali علي بن محمد بن علي, commonly called As Sayyid Ash Sharīf, a well-known Arabic and Persian scholar, whose reputation stands high in philology, theology and logic. Most of his compositions are on the subjects mentioned above. He was born in Tāju (a village in Astrabād), where he was brought up and studied for some time. In the beginning of A.H. 766 he started for Harāt, where he presented himself before Qutbaddīn (*d.* A.H. 766 = A.D. 1366), the well-known professor of logic, and tried to study *Sharḥ al Maṭālī* (a composition of Qutbaddīn on logic) under him. But Qutbaddīn, on account of his old age (120 years), did not comply with Sayyid Sharīf's request and directed him to see his pupil, Mubārak Shāh, a professor of logic in Egypt. However, he spent a few years in Harāt, studying under some other persons. Later on, he proceeded to Kirmān, with the hope of seeing Jamāladdīn Aqsarā'i, the well-known scholar and author of *Sharḥ al 'Idāh* (see Hand-list, No. 1651) ; but Aqsarā'i died in A.H. 770 before the author's arrival in Kirmān. This sad event was a serious check to his higher studies ; but fortunately he met with Shamsaddīn Muḥammad al Fanārī (*d.* A.H. 834 = A.D. 1334), a student in Kirmān, who encouraged him to go to Egypt. Together they left for Egypt, where they studied jurisprudence under Akmaladdīn Muḥammad bin Maḥmūd (*d.* A.H. 786 = A.D. 1386). Shortly afterwards, Sayyid Sharīf studied Qutbaddīn's two works, *Sharḥ al Maṭālī* and *Sharḥ ash Shamsīyah*, and the *Sharḥ al Mawāqif* of Qādī Aḍud (*d.* A.H. 756 = A.D. 1356) under Mubārak Shāh. In A.H. 776 he left Egypt for Constantinople, where he studied certain works on science.

In A.H. 779 he gained access to Shāh Shūjā' (A.H. 795–786 = A.D. 1359–1386), then encamped in Qaşrızard, who took him to Shīrāz, and appointed him a professor of *Dār ash Shifā*. There he served for ten years continuously. In A.H. 789, when Tīmūr captured Shīrāz, he appointed Sayyid as a professor in the Samarqand Madrasah. There was a favourite scholar of Tīmūr's in Samarqand, called Sa'daddīn at Taftāzānī, who was famed for his great learning. Sayyid, noticing the favour shown by the Court to Sa'd, tried to get

more frequent access to the king. Naturally, jealousy and rivalry arose between the two scholars: and frequent academical disputes took place. It so happened that once a grand Majlis was convened by Tīmūr to hear them discuss اجتماع اسعارة نبعه و نمثله, a point relating to rhetoric, which was one of points of dispute between the two scholars; and Na'imaddīn, with the consent of both parties, was appointed arbiter. The Majlis was attended by a large number of scholars, chiefs and nobles. After a long debate on the subject, Na'imaddīn gave his judgment in favour of Sayyid. It is said that this decision was a great blow to Sa'd, from which he never recovered, dying shortly afterwards in A.H. 791 = A.D. 1391. Sayyid gained great fame, and was received with much regard and honour by the king. Tīmūr, in his Tuzuk, p. 52, mentions the author as one of the best scholars of his time thus: مير سيد شريف كه از فحول : علماء زمانه بود and quotes a letter of Sayyid, containing a declaration made by him and supported by other 'Ulamā' for giving him (Tīmūr) the title of مجدد فرين نامى (the reformer of Islām in the 8th century A.H.). After Tīmūr's death in A.H. 807, Sayyid again proceeded to Shīrāz, where he died in A.H. 816 = A.D. 1413, leaving behind him more than 50 Arabic and Persian works on different subjects.

• For the author's life and works, see Buḡya fol. 2820; Al Qabs al Hāwī, fol. 151; Ṭabaqāt al Ahnāf, fol. 378; Tāj at Ṭabaqāt, part ix, fol. 109; Ḥadā'iq al Hanafiyyah p. 310; Berlin, No. 185; Brock., vol. II, p. 216.

Beginning —

و عليك اعتمادي يا كريم قوله الحمد لله مطلق يتناول حمد الله و نفسه

و ارفع حمد من ارفع حامد و اعرفهم بالمحمود الخ *

Only one copy of the work is mentioned in Cairo, vol. i, p. 332.

Written in good Naskh. Not dated, apparently the 11th century A.H.

Scribe : شيخ محمود ولد شيخ جمال ساكن اناوة.

No. 357.

foll. 256 ; lines 47 ; size $13\frac{1}{2} \times 8\frac{1}{2}$; $10 \times 6\frac{1}{2}$.

مرقاة المفاتيح

MIRQÂT AL MAFÂTÎḤ.

A very popular and extensive commentary on Mishkât, by ‘Alî bin Sultân Muḥammad al Qârî al Ḥanafî علي بن سلطان محمد الفارسي الحنفي, who died in A.H. 1014 = A.D. 1605 (see Lib. Cat., vol. v, part i, No. 237). The entire work is in four volumes

VOLUME I.

Beginning :—

الحمد لله الذي فتح قلوب العلماء بمفاتيح الايمان و شرح صدور العرفاء
بمصابيح الانتقان اما بعد فيقول افقر عباد الله الغني على بن
سلطان محمد الفارسي الهروي النخ

‘Alî Qârî, in the preface, says that he studied the text in Mecca under Shaikh ‘Alî Muttaqî (*d.* A.H. 975 = A.D. 1664) and some others, and that he noticed that almost all the commentators on Mishkât were scholars of the Shâfi‘î school, and that no Ḥanafî scholar up to date had come forward to write a commentary on it. Hence ‘Alî Qârî was the first Ḥanafî to write a commentary on this work.

The present volume ends with the commentary on كتاب اسماء الله تعالى.

Written in good Naskh. Not dated, apparently 12th century A.H.

Scribe : اسماعيل افندي.

No. 358.

foll. 383 ; lines 29 ; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

VOLUME II.

A continuation of the preceding, beginning thus: المالک and ending with كتاب الجهاد وهو المتعالي عن صفات الخلق.

Written in good Naskh. Dated, A.H. 1145.

Scribe : حافظ مصطفى بن الحاج محمد.

No. 359.*

fol. 456 ; lines 29 , size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

VOLUME III.

A continuation of the above volume, beginning with the commentary on كتاب الجهاد and ending with the chapter حفظ اللسان عن الغيبة والشتم.

Written in good Naskh. Not dated, apparently 12th century A.H.

No. 360.

fol. 431 ; lines 28 ; size $12\frac{1}{2} \times 8$; $9\frac{1}{2} \times 5$.

VOLUME IV.

A continuation of the above, beginning thus : باب الوعد الوعد بسعمل and ending with a commentary on the last chapter.

Foll. 1-323, written in Nasta'liq ; foll. 323-431 in Naskh.
Dated, A.H. 1148.

Scribe : درويش محمد بن الحاج.

The entire work was printed in Cairo, in A.H. 1309, in five volumes.

No. 361.

fol. 592 ; lines 23 ; size $10 \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

لمعات التنقيح

LAMA'ÂT AT TANQÎH.

A very rare, useful and valuable commentary on Mishkât, in two volumes, by 'Abdalhaqq bin Saifaddîn bin Sa'd Ad Dihlawî عبد الحق بن سيف الدين بن سعد الدهلوي, a well-known Indian, Arabic and Persian scholar, historian, traditionist and Şûfî, who composed a number of works in the Arabic and Persian languages on different subjects. He died in A.H. 1052 = A.D. 1642, see Sabhat al Marjân, fol. 120^a ; Rieu, Persian Catalogue, vol. i, p. 14 ; Lib. Cat., vol. vi, No. 490.

VOLUME I

Beginning:—

سبحانك لا علم لنا الا ما علمتنا انك انت العزيز الحكيم رب ائمن
لنا نورنا و اعفر لنا الذنوب

It is stated in the preface that the author studied *Mishkât* and the six canonical collections of traditions under *Shaikh* 'Abdal Wahhâb (d. A.H. 1001 = A.D. 1592), and received the sanad for narrating *Hadîs* from the above mentioned *Shaikh*. The commentator gives us to understand that when he had nearly finished the first half of his Persian commentary on *Mishkât*, it occurred to him to undertake an Arabic commentary on the same. Hence he began to write an Arabic commentary on the 17th of Dû al Hîjjah, 1019, and completed it in Delhi on the 24th Rajab, A.H. 1025. A period of five years and some months elapsed between the commencement and completion of the present commentary, regarding which period 'Abdalhaqq, in the following colophon, explains that for more than two years he was obliged to give up the work entirely, and that in the remaining period he composed the following works, in addition to the present commentary.—

- I. More than half of the Persian commentary.
- II. A commentary on *Futûh al Gaib*.
- III. A few treatises on different subjects.

The colophon runs thus:—

قال المؤلف الفقير الى الله العزى الحى البارى عبد الحق بن
سيف الدين الدهلوي البخاري الفادري الحنفى رحمهم الله على اسلافه
وبارك الله في اخلاقه تم تسويد هذا الشرح يوم الاربعاء الرابع والعشرون
من شهر ربيع الاول سنة الف وخمس وعشرين من هجرة سيد المرسلين
وخاتم النبئين صلى الله عليه وعلى آله واصحابه وابعائه اجمعين وكان
ابتداءه فى الثالث عشر من ذى الحجة سنة الف وتسعة عشر و وقع
مشاغل فى البين يبلغ مجموعه اكثر من سنتين و قد انضم معه فى هذه
المدة من الشرح الفارسى على اكثر من نصف المشكوة و شرح فتوح
الغيب فى جزء كثير كبير و رسائل اخر ما يشتمل سنة كاملة..... و قد ختم
فى الخانقاه القادريه بلدة دهلي *

Written in good Naskh.

No. 362.

fol. 520; lines 23; size $10 \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

VOLUME II.

A continuation of the above work, beginning with كتاب السموع, and ending with the commentary on the last Ḥadīṣ of Miṣḥkât. No other copy of the present Arabic commentary is known to us; but it is mentioned, together with a copy of the Persian commentary by the same author, in Br. Mus. Suppl. No. 141. The latter commentary was printed in Calcutta, A.H. 1251-9.

Both the volumes are written in the same hand. Not dated, apparently 12th century A.H.

No. 363.

fol. 485; lines 25; size $10 \times 6\frac{1}{2}$, $8\frac{1}{2} \times 4\frac{1}{2}$.

نجوم المسكوة

NUJÛM AL MIṢHKÂT.

A commentary on Miṣḥkât, dealing with the explanation of difficult words and passages, and of points relating to theology and jurisprudence. The commentator's name does not appear anywhere in the text; but the following note on the title-page: نجوم الكتاب المسمى بنجوم (it is Nujum al Miṣḥkât by Ṣiddiq bin Sharif), and a note at the end, which runs thus: نعم الكتاب المسمى بنجوم (the end of Nujum al Miṣḥkât by Muḥammad Ṣiddiq bin Sharif) tell us that the present commentary is by Muḥammad Ṣiddiq.

A copy of the work, with the author's name therein, is noticed in the Rampore Library (see printed list, p. 121); but the date of the author's death is left blank in the printed list.

The fact that Muḥammad Ṣiddiq, in the colophon of another of his compositions, Sharḥ az Zawâjir (see Hand-list, No. 2637/2), says that he completed the same in A.H. 1032 (قال المؤلف تم في ليلة الثلاثاء) gives us reason to believe that he was a scholar of the 11th century A.H.

Beginning:—

الحمد لله الذي هدانا لهذا ما كنا لذيتدي به لولا ان هدانا الله ونشهد
ان لا اله الا الله تكفر الاثام و الاجرام فاردت ان اشرح

عريب الفاظه و ابين خفياته و اسراره و اظهر احكامه و حكمه و اطاع على ما
 زلت عنه الاقدام و ما اضلت به الاقوام و ما نمسكت به المبتدعة على ابطال
 الشريعة و ما تشبث به الاباغية لهدم الدين الحنفيه و سميته نجوم
 المسكوة *

Written in Naskh. Not dated, apparently 11th century A.H.
 Foll. 475-485 are supplied in a later hand; not dated, apparently
 12th century A.H.

No. 364.

fol. 245; lines 9; size $10 \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

مدارج الاخبار

MADÂRIJ AL AKHBÂR.

An incomplete copy of *Madârij al Akhbâr*, a work on the lines of *Maṣâbiḥ* (No. 344 above) with a slight difference noted below, containing a collection of Ḥadīṣ taken from the six canonical collections of traditions and a few other works, omitting the *Isnād* and adding after each Ḥadīṣ the abbreviated name of the work from which the tradition is taken. The addition of a reference, after a Ḥadīṣ is the point of difference in the arrangement of *Maṣâbiḥ* and the present work. The work is divided into 25 *Kitâbs*, and sub-divided into various *Bâbs*; and some of the *Bâbs* are divided into *Faṣls*.

Author: Shaikh Mubârak bin Arzânî ar Ruhtakî al Banârasî
 شېخ مبارک بن ارزاني الرهتکي البنارسي, an Indian scholar of the 13th
 century A.H.

The first three *Kitâbs* and a portion of the 4th *Kitâb* are wanting

The work begins abruptly with the 14th chapter of the 4th *Kitâb*, thus:—

منها علامة الخاء واحدة و الميم واحدة و القاف واحدة - م - من صلى
 عاي واحدة صلى الله عليه عشرا الخ

There are six lines only of the 14th chapter, after which the 15th
 chapter of the 4th *Kitâb* opens thus: الباب الخامس عشر في التشهد.

On fol. 19 the 5th Kitâb begins thus:—

الكتاب الخامس في الجذائز وهو مشتمل على ثمانية ابواب *

The work ends with a Ḥadîṣ of the 27th chapter of the 25th Kitâb (كتاب العتق), thus:—

م الباء ابو هريرة من اشد امتي لي حباً ناس يكونون بعدي يود
احدهم لو رأني باهله و ماله *

Written in Naskh. Dated, Jawanpore, A. H. 1252.

Scribe . محمد طالع القادري نسباً و العلواروي الساري وطناً .

The scribe in the following note, dated A. H. 1252, tells us that the work, before its arrangement, was called Mashâriq al Anwâr, but after being arranged it was named Madârij al Akhbâr.

قد تمت هذه النسخة الشريفة من احاديث النبي المصطفى صلى
الله عليه وسلم المسمى بمدارج الاخبار و كان اسمه قبل الترتيب مساق
الانوار و الفها شيخ الاسلام و المسلمين شيخ مبارك بن ارزاني الهمداني
البفارسى قدس الله اسراره الخ و ختمت سنة ١٢٥٢ *

COLLECTION OF ḤADĪṢ FROM CERTAIN RELIABLE WORKS ARRANGED IN A SPECIAL ORDER.*

No. 365.

fol. 499 : lines 9 ; size 11 × 9 ; 7 × 4½

مشارق الانوار

MASHĀRIQ AL ANWĀR.†

A work containing a collection of 2,246 genuine Ḥadīṣ taken from the author's two works, *Miṣbâḥ ad Dujâ* and *Ash Shams al Munîr*, and from *Ash Shihâb* by Qudâ'î (*d.* A. H. 454 = A. D. 1064), and from *An Najm* by Iqlisî (*d.* A. H. 550 = A. D. 1155). Each tradition is accompanied by a reference to Bukhârî and Muslim : and the work is divided into 12 Râbs, sub-divided into various Fasls. Each Faṣl comprises a group of traditions beginning with a word belonging to one of the 100 grammatical regents (مائة عامل). Thus the whole work consists of the 100 grammatical regents and the Ḥadīṣ beginning with them. Dr. Rieu, in *Br. Mus. Suppl.*, No. 145, paying no attention to the arrangement of the present work, remarks that the work is arranged in alphabetical order. Dr. Hidâyet Husain, basing his opinion entirely on Dr. Rieu's remarks, holds that the work is arranged in alphabetical order. See *Bûhâr Lib. Cat.*, vol. ii, p. 30, recently published.

Author : Hasan bin Muḥammad bin Hasan bin Haider bin 'Alî bin Ismâ'îl al Hanafî al 'Umarî بن حسن بن محمد بن حسن بن حيدر بن علي بن اسماعيل الحنفى العمرى, commonly called Radîaddin (رضي الدين). He was born in Lahore (India), A. H. 577 = A. D. 1181. In his childhood he was taken away by his father to Ġazna, where he completed

* According to this arrangement, which seems to have been observed by very few authors, all Ḥadīṣ beginning with a word belonging to one of the 100 grammatical regents are grouped under each regent, thus affording facility to a scholar in finding the Ḥadīṣ and identifying it from the first word of the Ḥadīṣ.

† Though the present work is a collection of Ḥadīṣ from the four works referred to in *Mashâriq*, yet, as a matter of fact, it is indirectly a collection of 2,246 Ḥadīṣ from Bukhârî and Muslim.

his studies under his father and other persons. He soon succeeded in establishing his reputation as a specialist in tradition and philology. In A.H. 615 he came to Baġdâd, where he spent his time as a teacher and author. During his stay in Baġdâd, for about 1½ years, he obtained access to the Caliph Nâsir-billâh (A.H. 575-622 = A.D. 1179-1220), and became a favourite scholar of his court. In A.H. 617 the Caliph favoured him with the appointment of Caliph's consul in India, where he served for about 17 years. The author, while holding that responsible post, devoted a portion of his time to literary work and gained a good reputation in India as an author and as consul. In A.H. 634 he returned to Baġdâd, where he permanently settled, and devoted the rest of his life to literary work and to delivering lectures on different branches of literature. He had a great desire to be buried in Mecca, and even expressed this desire in the preface of the present work, thus : *أمانه ما حمدا فأنبره ثم* إذا شاء انسره الخ. A few hours prior to his death in Baġdâd, he asked his son to bury him in Mecca. After his death, in A.H. 650 = A.D. 1225, his dead body was taken away to Mecca as desired by him, and there he was buried. He left more than 25 works, nine of which are noticed in Brock., vol. i, p. 360.

For the author's life, see *Al Jawâhir al Muḍīyah*, fol. 886; *Buġya* by Suyûṭî, fol. 179; *Ṭabaqât* by 'Alî Qârî, fol. 116^b; *Subḥat al Maṭjân*, fol. 64^b; Brock., vol. i, p. 360.

Beginning :—

الحمد لله محيى الرمم و مجرى القلم الخ *

The following abbreviations are used : خ for Bukhârî, م for Muslim, ق for both of them.

The first Faṣl of the first Bâb, which consists of a group of traditions beginning with the word Man (من), begins thus :—

من آمن بالله و رسوله و اقام الصلوة و صام رمضان كان حقا على الله ان يدخله الجنة هاجر في سبيل الله او جلس في ارضه التي ولد فيها *

For other copies of the work, see Br. Mus. Suppl. No. 145; Paris, 737; Alger, 476; Jeni, 280-4. Cairo, vol. i, p. 420; Berlin, No. 1322. The work, with an Urdu translation, was lithographed in Lucknow, in A.H. 1319.

Written in good Naskh. Not dated, apparently 8th century A.H.

No. 366.

fol. 369; lines 25; size 10 × 6; 7 × 3½

تحفة الأبرار

TUHFAT AL ABRÂR.

A commentary on the preceding work, giving grammatical explanations of the difficult words and passages, with explanations of those Ḥadîṣ contained in the work which relate to points of theology and jurisprudence, by Akmaladdîn Muḥammad bin Muḥammad bin Maḥmûd al Bâbartî اكمال الدين محمد بن محمد بن محمود البارتى, a well-known Ḥanafî scholar, author of a large number of works. He was especially known in jurisprudence and in philology. He was born in Bâbartâ (a town near Baġdâd), A.H. 710 = A.D. 1310; and completed his studies in A.H. 740. At the end of A.H. 740 he was appointed professor in the monastery of Shaikhûniyah in Egypt, where he permanently settled. He enjoyed a great reputation, as an author and as a professor, till his death in A.H. 780 = A.D. 1380; and left behind him a large number of pupils and compositions. For his life and works, see *Ad Durar al Kâminah*, vol. ii, fol. 350; *Ḥusn al Muḥadarah*, Hand-list No. 2321, fol. 317; *Brock.* vol. ii, p. 80. The present commentary is in two volumes.

VOLUME I.

Beginning abruptly thus:—

أما و على اعراف المجد في محل الحال اى مستعليا على اعراف
المجد كذا فيل ويجوز ان على اعراف في محل النصب بمفعولياته الخ

The present volume is an incomplete copy, wanting a few folios at the beginning. Hence neither the commentator's name nor the title of the commentary is traceable from the work itself. Hâj. Khal., vol. ii, p. 268, mentions a commentary by the same author on *Maṣhâriq*, under the title of *Tuḥfat al Abrâr*. The commentator, on fol. 64, refers to another composition, *At Taqrîr*, as his own, thus: *وقد ذكرنا معناه و احترازاته في التقرير شرح اصول فخر الاسلا*; and *At Taqrîr* is admittedly one of the compositions of Akmaladdîn. The above facts give us reason to hold that the present commentary (*Tuḥfat al Abrâr*) is by Akmaladdîn. For other copies of the work, see *Br. Mus.*, 1575; *Cairo*, vol. i, p. 335.

No. 367.

fol. 362 ; lines 25 , size 11×9 , $7 \times 4\frac{1}{2}$.

VOLUME II.

Continuation of the preceding volume ending with the commentary on the last Ḥadīṣ of the 11th Bâb.

The present volume is also incomplete, wanting the comments on the last three Bâbs of Maṣhâriq

Both the volumes are written in Naskh — Not dated , but a note at the end, dated A.H. 1177, mentioning that the MSS. (vols. i and ii) were in the possession of one Amīnaddīn Muḥammad, indicates that the MSS were written in or before that date.

No. 368.

fol. 136 ; lines 29 ; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

مبارق الازهار

MABÂRIQ AL AZHÂR.

Another commentary on Maṣhâriq by ‘Abdallatīf bin ‘Abdal-‘azīz بن عبد العزيز الطيف, commonly called Ibn al Malik (ابن الملك), a scholar and traditionist of the 9th century A.H., the dates of whose birth and death are not fixed by his biographers.

Beginning —

الحمد لله على هديه الهداية و الاسلام و عطيه الدراية و الاعلام
و بعد يقول عبد اللطيف بن عبد العزيز المعروف بابن الملك
و سميته بمبارق الازهار فى شرح مشارف الانوار الخ *

For other copies of the work, see Brock., vol. i p. 361 ; Berlin Nos. 1323-24 ; Wien, 1551 ; Paris, 758-9.

Written in good Naskh. Dated, A.H. 1061.

Scribe حسن بن عبد الغفار.

No. 369.

foll 427 ; lines 11 ; size 10 × 6 : 7 × 3 $\frac{3}{4}$.

بوارق الانوار

BAWÂRIQ AL ANWÂR.

A very rare abridgment of Mashâriq al Anwâr

By Hâmid bin Muḥammad bin Ishâq اسحاق بن محمد بن اسحاق

Both author and work are unknown. The following author's colophon, containing the words بوارق الانوار (the completion of the draft of Bawâriq took place in A.H. 1022), indicate that the author was alive in A.H. 1022 :—

قد وقع الفراغ من بياض كتاب بوارق الانوار من صحاح الاخبار بعون
الله الغفار ورسوله المختار واصلحته الاخيار و آله الامرار سنة ١٠٢٢ *

Beginning —

ان افضل الكلام و احقه فى الابتداء و الاختتام الحمد لله العلام
... اما بعد فال كافي الراجي الى رحمة الله الخلاق حامد بن محمد بن
اسحاق جعله حامدا فى الافاق النخ *

The author says in the preface that, finding difficulties in the arrangement followed in Mashâriq, he has arranged the present abridgment according to the division observed in Bukhârî and Muslim, indicating however in every case the original division observed in Mashâriq (الكتاب الاول فى النما). The division observed in Mashâriq is indicated thus :—

الباب فيها اوله إنَّ ~ إنَّ الله لا ينظر الى صوركم النخ *

The entire work is divided into 157 Kitâbs, each sub-divided into several Bâbs.

Written in good Naskh. Dated, A.H. 1022.

WORKS ON ḤADÎŞ ON MISCELLANEOUS SUBJECTS.*

No. 370.

fol. 130 ; lines 24 ; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 5\frac{1}{2}$

الادب المفرد

AL ADAB AL MUFRAD.

A very useful work on Ḥadîş dealing with ethics, describing the 490 principal moral precepts which Muhammadans are directed by the Prophet to observe, divided into 490 Bâbs.

By Muḥammad bin Ismâ'îl al Bukhârî البخاري محمد بن اسمعيل، (d. A.H. 256 = A.D. 870, see Lib. Cat., vol. v. part i, p. 13).

Beginning —

باب قول الله تعالى ووصينا الانسان بوالديه احساناً حدثنا ابو الوليد قال
حدثنا شعبة سألت النبي صلى الله عليه وسلم اي العمل اضبط الى
الله تعالى قال الصلوة على وقتها فلت ثم اي قال ثم بر الوالدين النخ *

The work ends with the last chapter, thus :—

لا يكن بعضك بلغا النخ *

Neither the name of the author nor the title of the work is given anywhere in our copy : but the fact that Muḥammad bin 'Abdarrahmân as Sakḥâwî (d. A.H. 902 = A.D. 1497), in his work *Al Jawâhir* (see Hand-list, No. 1415), on fol. 17, quotes the following Ḥadis from Bukhârî's *Al Adab al Mufrad* وعن ابي سعيد الخدري رضى الله عنه عن النبي صلى الله عليه وسلم قال خصلتان لا يجتمعان في مؤمن الدخيل
والنخ * , and *سوء الادب رواه البخاري في الادب المفرد*, which finds place here on fol.

* The traditions in these compositions are collected from the different works and sources on each particular point in a separate treatise or work. The object of having the Ḥadîş concerning each point collected in a separate work is to facilitate reference and thus to extend the utility of Ḥadîş. If a collection is made of all the compositions of this nature, it will be hardly possible to say that any point, even a minor one, relating to jurisprudence, theology, theosophy or ethics, is left out.

34^b, at once gives us reason to believe that the present work is *Al Adab al Mufrad* by Bukhârî. Again, Bukhârî's *Adab al Mufrad*, without beginning, is mentioned in *Ithâf*, p. 7; and the last Ḥadîṣ of the work quoted in *Ithâf* is the same as the last Ḥadîṣ in this copy. Bukhârî collected the Ḥadîṣ in the present work from his own sources.

The work is not mentioned in Brock.; but a printed copy of it, dated Agra, A.H. 1306, is noticed in the Rampûr Library (see Rampûr printed list, p. 61).

Written in good Naskh. Not dated, apparently 11th century
A H

No. 371.

fol. 180 : lines 13 ; size $8\frac{1}{2} \times 4\frac{1}{2}$: $6\frac{1}{2} \times 3\frac{1}{2}$.

عمل اليوم والليلة

‘AMAL AL YAUM WA AL LAILAH.

A rare work on a collection of Ḥadîṣ, dealing with prayers (ادعاه) relating to each of 410 acts connected with day and night, divided into 410 chapters.

By Abû Bakr Aḥmad bin Muḥammad bin Ishâq as Sunnî ابو بكر احمد بن محمد بن اسحاق السني, a traditionist and a pupil of Nasâ'î (d. A.H. 302 = A.D. 915), the author of the 5th canonical collection of traditions (see Lib. Cat., vol. v, part i, No. 215). He died in A.H. 369 = A.D. 974; see Huffâz, vol. iii, p. 151; *Mir'ât al Janân*, fol. 122; Brock., vol. i, p. 165. Nasâ'î, the author's *Shaiḥ*, is also known to have composed a work on the present subject, under the same title; but the present work is regarded as more valuable and useful than Nasâ'î's. The present copy begins with the Isnâd, thus:—

الشيخ الامام العالم بقیة السلف طراز الخلف ملحق الاحفاد فخر الدين
ابو الحسن على بن احمد بن عبد الواحد بن عبد الرحمن بن اسمعيل بن
منصور السعدي المقدسي قراءة عليه و انا اسمع في سنة تسع و ثمانين
و ستمائة قيل له اخبرك الامام تاج الدين ابو اليمین زيد بن الحسن الكندي
قراءة عليه و انت نسمع في سنة اثنين و ستمائة فافوه قال اخبرنا ابو الحسن
سعد الخير بن محمد بن سهل الانصاري قراءة عليه و انا اسمع في سنة اربعين

و خمسمائة قال اخبرنا الشيخ الامام شيخ الشيوخ ابو محمد عبد الرحمن بن احمد بن الحسن الدوني قال اخبرنا القاضي ابو نصر محمد بن الحسن الكسار قال اخبرنا الشيخ ادونكر احمد بن محمد بن اسحاق السفي قال رحمه الله دى حفظ اللسان و اشتعاله بذكر الله *

The above Isnâd tells us that 'Ali bin Ahmad (*d.* A.H. 690 = A.D. 1291), a prominent traditionist of the 9th century A.H. and the author of *Mashîkhat* (No. 332 above), studied the present work in A.H. 689. The Isnâd of 'Ali bin Ahmad for narrating the present work commences from Tâjaddîn al Kindî, one of the former's *Shaikhs*. The chain of the sources of Tâjaddîn ends with the author. As our copy is dated A.H. 1295, it is necessarily a transcription of the copy bearing the above Isnâd. An incomplete copy of the work is noticed in Berlin, No. 3505.

Written in fair Naskh.

No. 372.

foll. 26 ; lines 17 ; size $6\frac{1}{2} \times 4\frac{1}{2}$. $5 \times 3\frac{1}{2}$.

كتاب الاسخياء

KITÂB AL ASKHIYÂ'.

A very rare treatise on Hadîṣ, dealing with the excellence of generosity, by Abû'l Hasan 'Ali bin 'Umar ad Dâraqutnî ابو الحسن علي بن عمر الدارقطني (*d.* A.H. 385 = 995, see No. 301 above)

Beginning :—

به التوفيق و الاستعانة حدثنا علي بن سعيد بن الفضل بمصر قال حدثنا عبد الله بن سليمان نا جعفر بن محمد المرزبان ثنا خلف بن يحيى القاضي نا عيينة بن عبد الواحد عن يحيى بن سعيد عن سعيد بن مسيب عن ابي هريرة رضى الله ان رسول الله صلى الله عليه وسلم قال قال الله عز وجل انفق انفق عليك الاية *

This treatise is not mentioned in any catalogue

A note on the title-page says that the MS. was in the possession of one Muhammad bin Abî'l Qâsim bin 'Abdalhamîd Ash Shâfi' من كتب العنبر الى الله محمد بن ابي القاسم بن عبد الحميد الشافعي

Written in good Naskh. Not dated, apparently 6th century.

A.H

No. 373.

fol. 82 ; lines 27 : size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

مشكل الحديث

MUSHKIL AL ḤADÎŞ.

This old copy of a useful work, designated on the title-page "Mushkil al Ḥadîş," contains a collection of traditions being the sources, according to Mu'tazilah and Mushabbihîn (see, for a description of the theories of these two sects, *Shahraṣṭanî* Harbrucker's translation, vol. i, p. 89), for their theological theory, which assigns bodily attributes to God. Each Ḥadîş is followed by an explanation supported by the Qur'ân, and other Ḥadîş in refutation of the explanation offered by those two sects.

Author: Abû Bakr Muḥammad bin Hasan bin Fûrak *أبو بكر محمد بن حسن بن فورك*, an eminent Sunnî follower of 'Ash'arî (*d.* A.H. 324 = A.D. 936), and a native of Isfahân. His reputation in theology, jurisprudence and philology stands very high; and he is also known as a traditionist and preacher. He spent his life-time as a professor of different branches of learning in 'Irâq and Nîshâpûr; subsequently he came to Ġazna, where he had many controversies with the scholars of that place. It is said that he defeated them in these discussions. Unfortunately, on the way to Nîshâpûr, the author died of poison, in A.H. 406 = A.D. 1015. His dead body was brought to Nîshâpûr, where it was buried. Ibn Mulaqqin, in his *Ṭabaqât*, fol. 29, on the authority of Ibn Ḥazm (*d.* A.H. 456 = A.D. 1064), says that Sultân Maḥmûd of Ġazna, misunderstanding the author's declaration that *نبينا صلى الله عليه وسلم ليس هو رسول الله اليوم* (the Prophet is not the messenger of God at present: but he was in the past), put him to death. He left behind him a large number of pupils, and more than 100 works on different subjects. For his life and works, see *Mir'ât al Janân*, fol. 244^a; *Ṭabaqât ash Shâfi'iyah* by Ibn Shuhba, fol. 25^a; Brock., vol. 1, p. 166.

Beginning:—

الحمد لله المتفضل بنعمته المستطول بإياديه و تذهبه الذي خص من شاء بهدايته من غير حاجة اما بعد فقد وقفت اسعدكم الله

بمطلوبكم إلى املاء كتاب يذكر فيه ما اشتبه من الاحاديث المروية
عن رسول الله مما يؤهم ظاهرة التشبيه و ذكرتم ان اهل البدع
نحو الجهمية و المعتزلة و الرافضة و الجسمية و من ناصب هذه الفرقة بالعداوة
من سائر اهل الاهواء الباطلة يقصد دائماً بنقل هذه
الاخبار و يؤم بذلك التلبيس على الضعفاء الخ *

The title is not given in the body of the work, and no particular title of the work is known; hence a copy is noticed in Lied., No. 1734. under the title of التكملة على الاحاديث المشهورة التي ظاهرها التشبيه, and another copy of the work, without any title, is mentioned in Br. Mus., Suppl., No. 1404, as a treatise of Ibn Fûrak. In the colophon it is designated: بيان ما اسكل ظاهره من صحيح الحديث مما يؤهم التشبيه.

Another work, under the title of Mushkil al Hadis wa Garibuhu, is noticed in Ragib, No. 180; but the subject of the work noticed in Ragib and the subject of the present work are not the same. Only two copies of the present work are noticed, one in Lied., No. 1734, and the other in Br. Mus., Suppl., No. 1404, as mentioned above.

Written in fair Naskh. Dated, A.H. 607.

No. 374.

fol. 125; lines 26; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 9\frac{1}{2}$.

المنتقى من روض الشهاب

AL MUNTAQÂ MIN RAUD ASH SHIHÂB.

A commentary on 984 Hadîs mentioned in Raud ash Shihâb, the commentator's own work dealing with the special merits of the Prophet, by Aḥmad bin Maḥmûd bin Mas'ûd al Qûnawî أحمد بن محمود بن مسعود القونوي. Neither the author nor his works are mentioned in any catalogue; and the biographical works available do not help us to identify the author, or to fix with certainty the century to which he belongs. The following passages on fol. 125^a of the present work, however, tell us that the author was a pupil of Shaikh Abû Sa'îd bin Abî al Khair, a famous Sûfî of the 5th century A. H.; see Berlin, No. 3568.

كما قال الشيخ أبو سعيد بن أبي الخير شيخني و منه رحمة الله عليه
الانس بالخلق ثم واقع و الانس بالحق نور ساطع النخ *

The Ṣūfī Abū Sa'īd bin Abī'l Khair was a contemporary of Abū 'Alī Ibn Sīna (*d.* A.H. 428 = A.D. 1037). The above facts lead us to conclude that our author was also a scholar of the 5th century A.H.

Beginning :—

الحمد لله وحده و صلواته على من لا نبى بعده و الحمد لله الذي
بنعمته تتم الصلوة و بعد فبقول العبد المفتقر الى رحمة ربه
و غفرانه احمد بن محمود بن مسعود القزويني لما فرغت من تأليف
روض الشهاب في بيان الذبوة و الآداب الشرعية سألني بعض
اخواني ان اذكر الالفاظ الذبوية و اقتصر على معانيها و سميت المفتقر
من روض الشهاب *

Written in fair Naskh. Dated, A.H. 1273

Scribe . احمد بن علي بن محمد المالكي .

No. 375.

fol. 192 : lines 15 ; size $8\frac{1}{2} \times 6\frac{1}{2}$; 7×5 .

انس المنقطعين

UNS AL MUNQATĪ'IN.

A work on a collection of 300 Ḥadīṣ on ethics, followed by 300 edifying narratives. The Isnād is omitted throughout. The work is divided into two parts, bound in one volume.

Author : Al Mu'āfa bin Ismā'īl bin Ḥasan bin al Husain المعافه
بن اسماعيل بن الحسن بن الحسين, a well-known scholar versed in the Qur'ānic branches and in traditions. He was born in Maṣīl, A.H. 551 = A.D. 1156, and died in A.H. 630 = A.D. 1233 ; see Br. Mus., Suppl., No. 112 ; Brock., vol. i, p. 358

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام على سيدنا محمد و آله
اجمعين قال المفتقر الى الله تعالى اسمعيل بن حسن بن حسين بن

أبي السنان غفر الله له و رحمه استخرجت الله في جمع كتاب يستعمل على
ثلاثمائة حديث عن رسول الله صلى الله عليه و سلم *

The first part ends on fol. 89^a, thus —

ثم الجزء الاول من كتاب انس المنقطعين بحمد الله و عونه يتلوه
الجزء الثاني و الحديث الحادي و الخمسون بعد المائة *

The second part begins on fol. 89^b, thus —

الحديث الحادي و الخمسون بعد المائة قال رسول الله صلى الله عليه
و سلم ما من مسلم اطعم اخاه حتى يتنبعه الخ *

The work ends with a *Khâtimah*, consisting of the different names of the Prophet.

For other copies of the work, see Goth., 612 ; Berlin, Nos. 877-6 ; Br. Mus., Suppl., No. 114 ; Cairo, vol. i, p. 273 ; Alger., 815-20 ; Escur., 445

Written in good Naskh. Not dated, apparently 7th century A. H.

Foll. 1-14 are written in a later hand, apparently of the 10th century A.H.

No. 376.

fol. 240 ; lines 25 ; size 10 $\frac{1}{3}$ × 7 ; 8 $\frac{1}{2}$ × 5

التزييب و القرهيب

AT TARGÎB WA AT TARHÎB.

A work on a collection of *Hadîs*, dealing with the inducements for doing good and with warnings against committing evil. The entire work is in two volumes.

Author: Abû Muhammad ‘Abdal‘azîm bin ‘Abdalqawî al Mundîrî المنذري، an eminent scholar, professor, author and traditionist. He was born in Egypt, A. H. 581 ; and, after completing his early education, left Egypt to continue his higher studies in other places such as Arabia, Damascus and Alexandria, where he studied under the known scholars of the day. He established a reputation for masterly ability in *Hadîs* as well as in jurisprudence. For a short time he delivered lectures in *Jâmi*,

Zâfir in Egypt, and then he was appointed a professor of Ḥadīṣ in the Kâmilīyah Madrasah of Egypt, where he worked for about 20 years and composed several works.

Besides the works mentioned in Brock., the following works of the author are enumerated in Huffâẓ :--

- I. Mu'jam (in two volumes)
- II. Mukhtaṣar Saḥiḥ Muslim.
- III. Mukhtaṣar u Abî Dâ'ūd.

He died in A.H. 656 = A.D. 1258. For the author's life, see Huffâẓ, vol. iv, p. 228 ; Mir'ât al Janân, fol. 413 ; Tabaqât Ibn Shuhba, fol. 80 ; Brock., vol. i p. 363.

VOLUME I

Beginning :—

الحمد لله المبدى والمعيد العزى الحميد ذى العفو الواسع والعقاب

الشديد النخ *

The author says in the preface that, after composing Mukhtaṣaru Abî Dâ'ūd and al Khilâfīyât, he undertook the compilation of the present work. Most of the Ḥadīṣ quoted in the same are taken from the six canonical collections of traditions, and from some other works on Musnad Ḥadīṣ.

For other copies of the work, see Paris, Nos. 740-41 ; Berlin, Nos. 1328-31 ; Cairo, vol. i, p. 108.

Written in good Naskh. The title of the work, and the name of the author on the title-page, are written on a gilt ground within gold-ruled borders.

The following note at the end says that the present volume was compared in A.H. 856 with a copy of the work transcribed by the famous author, Ibn Hajar (d. A.H. 852 = A.D. 1449).

بلغ مقابلة من اوله الى آخره باعل شيخنا الحافظ ابى الفضل بن

حجر الذى بخطه فى مجالس اخرها يوم الاحد السادس والعشرين من

شهر رجب الفرد سنة ست وخمسين وثمانمائة حسبنا الله ونعم الوكيل *

No. 377.

fol. 239 ; lines 15 ; size $10\frac{1}{3} \times 7$; 8×5 .

VOLUME II.

A continuation of the preceding. Written in the same hand. The present volume has the two following notes at the end.

I. An autograph note, by 'Alī bin Aḥmad al Qalqashandī (d. A.H. 885 = A.D. 1400), a well-known Shāfi'ī scholar and traditionist, who worked as professor of tradition in the Madrasah Ṣalāḥīyah of Egypt and in some other Madrasahs (see Murjām Ibn Fahd, fol. 141) He gives us to understand that the present copy was compared with the copy transcribed by Ibn Hajar in A.H. 856.

الحمد لله بلغ مقابلة من اوله الى اخره على اعل sic بخط شيخنا
شيخ الاسلام والكفاز sic احمد بن علي بن حجر تعمده الله برحمته سنة
ست وخمسين وثمانمائة الحمد لله اولاً و آخراً صلى الله و آله و صحبه
و سلم قاله و كتبه الفقير على بن احمد القلقشندي الشافعي حامداً و مصلياً *

This note and the note at the end of the first volume are in the same handwriting, hence we may conclude that the latter is by the same 'Alī bin Aḥmad al Qalqashandī.

II. Another note, written by Muḥammad bin Shaikh 'Alī, tells us that he studied from the present MS., under his father, in A.H. 1066.

الحمد لله وحده بلغ العبد الفقير الحقير المفر المعترف بالدنب
و التقصير محمد بن الشيخ على sic قراءة على والده المذكور
سنة ست وستين و الف من الهجرة اله *

Neither volume is dated ; but the statement contained in the note to the first volume, and repeated in the first note to the present volume, gives us reason to hold that both volumes were written in or before A.H. 856.

No. 378.

fol. 273 ; lines 30 ; size $10\frac{1}{2} \times 7$; 8×6

The Same

Another copy of the same, in two volumes bound together. The first volume ends on fol. 192. and the second begins on fol. 193. Both volumes begin and end as in the preceding copy.

Written in good Naskh. Dated, A.H. 1143.

Scribe : حسن بن احمد الغفارى.

The scribe, in his two notes, one at the end of the first volume and the other at the end of the second, tells us that the present copy was transcribed in A.H. 1143 for the use of Muḥammad bin Ismâ'il bin Ṣalâḥ, one of the Amîrs of Ṣan'â' (in Yaman), and a well-known scholar and author, who died in A.H. 1182 = A.D. 1771 (see No. 339 above). The note at the end of vol. 1 runs thus:—

تم الجزء الاول من الترغيب والترهيب و كان تمام نسخ الجزء
الاول سنة ١١٤٣ استكتبه لنفسه سيدي ... محمد بن اسمعيل بن
صلاح الامير بخط اقر العبد حسين بن احمد الغفارى *

The second volume has a similar note at the end

No. 379.

fol. 243 ; lines 25 ; size $10\frac{1}{4} \times 7$; 8×5 .

The Same.

Another valuable copy of the first volume of the preceding work, with the same beginning and ending.

Written in good Naskh. Dated, A.H. 835

This copy has six notes at the end.

I. A note much mutilated. So far as it is legible at all, it gives us to understand that the present copy was compared with a copy of the work corrected by Ibn Ḥajar (*d.* A.H. 852 = A.D. 1449) and some others.

II. An autograph note, by Ḥasan bin 'Alī al Qayyīmī, a well-known scholar of the 9th century A.H., and author of a commentary on the present work (see for a copy of his commentary, B. Mus., Suppl., No. 148). He tells us that the present copy was for some time in his possession.

ملكه بالطريق السري حسن بن علي العيدومي sic يومئذ بالجامع
الراهدى بالمعسم في التاريخ المعين غفر الله له و لكاتبه و جميع المسلمين *

III. One Muṣṭafā bin Aḥmad bin 'Alī inspected the MS., in A.H. 1107.

تشرف بالنظر في هذا الجزء العظيم افقر اعباد الى رحمة
ربه مصطفى بن احمد بن علي الصباغ رابع عشر ذى قعدة سنة ١١٠٧ *

IV. One 'Ubaid az Zawwādī also inspected the MS., in A.H. 1127.

نسرف بالنظر في هذا الجزء افقر اعباد عبید بن sic الروادي *

V. One Aḥmad bin Muhammad al Wahshī went through the MS., in A.H. 1095.

انطلع على هذه الكتاب الفقير الراجي الى عفوية القدير احمد بن
محمد الوحشي المالكي سنة ١٠٩٥ *

VI. One Aḥmad bin Ibrāhīm al Mālikī also went through the MS., in A.H. 1116.

طاع هذا الجزء العبد الفقير الراجي عفوية القدير احمد بن ابراهيم
المالكي سنة ١١١٦ *

No. 380.

coll. 40 ; lines 22 ; size $9 \times 6\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

الباعث على انكار البدع و الحوادث

AL BÂ'IS 'ALÂ INKÂR AL BIDA'I WA AL ḤAWÂDIŞ.

A collection of Ḥadīṣ, dealing with the illegality of some newly introduced prayers in Islām, and especially الرغائب, a kind of prayer which is known to be repeated on the night of the first Friday in the month of Rajab and, according to some, on the night of the 14th Shābān, as appears from the following passage in the work : واما صلاة الرغائب فالمشهور بين الناس اليوم انها تصلى بين العشائين ليلة اول جمعة في شهر رجب وقد سبق فمما حكاه الامام ابو بكر الطرطوشي زمان حدودها و ظهورها و سبق في الحكاية ايضا ان صلاة ليلة النصف من شعبان كانت تسمى صلاة الرغائب الخ *

Author : Abû Muḥammad ‘Abdarrahmân bin Ismâ’îl bin Ibrâhim *أبو محمد عبد الرحمن بن اسماعيل بن ابراهيم*, commonly known as Abû Shâma. He was born in Damascus, A.H. 599 = A.D. 1302 : and after studying in his native place, he left it for other countries where he studied under known professors. He was a specialist in Qur’ânic branches, tradition and jurisprudence. He is also known as an historian ; and his work, *Ar Raḍatain fî Akhbâr ad Daulatain* (see Hand-list, No 2223), is specially noteworthy as a valuable history of Egypt. He composed many works on the subjects named above. In A.H. 662 he was appointed Principal of Dâr al Ḥadîṣ Ashrafīyah in Damascus, where he worked till his death in A.H. 665 = A.D. 1268 ; see *Ṭabaqât Ibn Mulaqqin*, fol. 117 ; Brock., vol i, p. 317.

Beginning :—

الحمد لله هادى الورى طرق الهدى و زاجرهم عن اسباب التهلكة
و الردى و صلوته و سلامه على عبادة الدين اصطفى الخ *

The author succeeded in the present work in proving that the Ḥadîṣ in favour of *صلوة الرعائب* is false.

The work is rare, not being mentioned in any catalogue.

Written in fair Naskh. Dated, A.H. 1302.

No. 381.

fol. 110 ; lines 15 ; size 9 × 5 ; 6½ × 3.

كتاب في الحديث

KITÂB FÎ AL ḤADÎṢ.

A work on Ḥadîṣ, designated on the title-page *Kitâb fî Ḥadîṣ*, dealing with punishments for crimes and sins, and with warnings against committing the same. By Abû ‘Abdallâh Muḥammad bin ‘Umar bin Muḥammad al Baġawî *أبو عبد الله محمد بن عمر بن محمد البغوي*. Neither the author nor the work is to be traced in any catalogue ; but that the author belongs to the 7th century A.H. we may conclude from the fact that the seven traditionists are the only intermediate sources between the author and the Prophet, as appears from the following beginning, which runs thus :

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة و السلام على سيدنا
محمد و آله و صحبه اجمعين قال حدثنا الشيخ الامام الاجل جمال السفة

ابو عبد الله محمد بن عمر بن محمد الدعوي رضى الله عنه قال اخبرنا
 ابو نصر بن احمد بن عبد الملك الخفافاني قال قال اخبرنا الشيخ الصالح
 بن احمد بن احمد العطاري الرازي قال حدثنا مريان ابو علي قال حدثنا
 محمد الرازي قال حدثنا ابو العباس جعفر بن هارون الواسطي قال حدثنا
 سمعان المهدي قال حدثنا انس بن مالك قال قال رسول الله صلى الله
 عليه وسلم ان امتي في سائر الامم كالنمر في الفجور *

The work is divided into the following 11 Bâbs —

- I Foll 9-33^a الباب الاول في عذوبة ترك الصلاة.
- II Foll 33^b-41^a الباب الثاني في عذوبة ترك الحمر.
- III Foll 41^b-44^a الباب الثالث في عذوبة الراني.
- IV Foll 44^b-46 الباب الرابع في عذوبة اللانط.
- V. Foll 47-50^a الباب الخامس في عذوبة آكل الربا.
- VI Foll. 50^b-58^a الباب السادس في عذوبة النائحة.
- VII Foll. 58^b-61 الباب السابع في عذوبة مانع الزكوة.
- VIII. Foll 62-70^a الباب الثامن في عذوبة قاتل النفس.
- IX Foll. 70^b-74 الباب التاسع في عذوبة الوالدین.
- X Foll 75-90 الباب العاشر في النفي عن المزامير والمغانی.
- XI. Foll 91-108 الباب الحادي عشر في احوال يوم القيمة.

The scribe, Mullâ Muhammad Ibrâhîm al Hîşârî, says at the end that he transcribed the present copy, in A.H. 1149, for the use of Bibî 'Â'isha, the daughter of a certain Amîr Ibrâhîm Chalpî :—

تمام شد این کتاب بتاریخ ۱۱ شهر جمادی الثاني روز چهارشنبه سنه
 ۱۱۴۹ رافمه و قیر ملا محمد ابراهیم حصارى غفر الله ذنبه برای خواندر
 عصمت پناهى مریم مکانی بی بی عائشه بنت ابدال و اجلال پناه ابراهیم
 چلپی طال عمره *

One Ibrâhîm Chalpî, without date or any description, is mentioned in Berlin, No. 2441.

Fol. 109 contains a prayer. Written in fair Naskh

A note at the end of fol. 109, by Bibî 'Â'isha, says that she was the owner of the MS. : ملئت العقبرة عائشه بنت ابراهیم عفی الله عنها .

No. 382.

foll. 25 , line 9 ; size 9 × 5 ; 6 × 3.

المنتخب من الشهاب

AL MUNTAKHAB MIN ASH SHÎHÂB.

A work containing 210 genuine Hadîs, taken from Shihâb, a work on Hadîs dealing with ethics by Qudâ'î (*d.* A.H. 454 = A.D. 1064)

By an anonymous scholar, who says in the preface that he noticed a treatise by Dû an Nasabain 'Umar bin Hasan (*d.* A.H. 633 = A.D. 1236), in which that author has dealt with genuine, weak, false and some other classes of Hadîs taken from Qudâ'î's work. A treatise dealing with the Hadîs of Qudâ'î, by Dû an Nasabain, is mentioned in Huffâz, vol. iv, p. 213, as having been composed under the order of Sultân Kâmil of Egypt (A.H. 615-635 = A.D. 1218-1238). و امر (الكامل) أن يعلق شياً على كتاب الشهاب فعلى كتابنا نكلم فيه على أسانيدہ . Our present anonymous author finds that Dû an Nasabain omitted 13 genuine Hadîs in his treatise ; hence the present work contains 210 genuine Hadîs, as compared with 197 mentioned by Dû an Nasabain.

Beginning :—

الحمد لله رب العلمين كما حمد لنفسه وعلى الله على خير خلقه
محمد رسوله الذي انار به الدين و اطلع شمسہ و سلم تسليماً اما بعد وعد
استخرت الله سبحانه و تعالى في جمع هذا الكتاب المفيد من كلام سيد
المرسلين و ذلك لاني لما تأملت كتاب الشهاب المقضاي رحمة الله عليه
فوجدت خط سيدنا الفقيه الامام العارف ذوالنبيين رحمة الله عليه مكتوباً
منكتاً على كل ما يحتوي عليه كتاب الشهاب من الاخبار الصحيحة و الضعيفة
و الباطلة و الموضوعة و المنكرة حسب ما صححه سيدنا العارف
ذو النسيين النخ *

The fact that the words سيدنا (my master, or teacher) are used twice by this author in addressing Dû an Nasabain, and are not used for Qudâ'î and other authors quoted in the work, gives us reason to conclude that the anonymous author of the present work was alive in the 7th century A.H., and was a pupil of Dû an Nasabain.

Written in fair Naskh. Not dated, apparently 11th century A.H.
Foll. 88-93. A treatise on the same subject, by Muḥammad bin Waḥîd محمد بن وحيد.

Beginning:—

الحمد لله الذي كرم الانسان على ما خلق في الارض ... وبعد فاني
جمعت في هذه الاوراق من الاخبار التي وردت في الخيل النخ *
Neither the author nor the treatise is mentioned in any
catalogue.

Written in fair Naskh. Not dated, apparently 11th century A.H.

No. 384.

foll. 29 ; lines 15 ; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

مختصر شعب الايمان

MUKHTAṢAR U SHU'AB AL ÎMÂN.

An abridgment of Shu'ab al Îmân, a work of Baihaqî (*d.* A.H. 458 = A.D. 1066) on Ḥadîṣ dealing with the 77 important Islamic beliefs.

By Abû Ḥaṣṣ 'Umar bin Nûraddin Abî'l Ḥasan 'Alî bin Aḥmad bin Muḥammad ابو حفص عمر بن نور الدين ابي الحسن علي بن احمد بن محمد. He was born in A.H. 723 = A.D. 1323 ; and, having lost his father in his infancy, was brought up by his step-father, 'Îsa, a Mulaqqîn (tutor) of the Qur'ân in Jâmi' Tûlûn of Egypt. With reference to 'Îsâ's post (of Mulaqqîn), the author is called Ibn al Mulaqqîn (the son of Mulaqqîn). His own father, on account of his special merit in grammar, was commonly called Abu'l Ḥasan an Naḥwî ; hence our author is also called Ibn Abî'l Ḥasan Naḥwî. The author, in the colophon of an autograph copy of his work, *Tuḥfat al Muḥtâj* (see Hand-list. No. 819), designates himself by the latter name, thus:—

كتب مؤلفه الفقير الى عفو الله و غفرانه عمر بن علي بن احمد بن
محمد الانصاري الشهير بابن ابي الحسن النحوي *

He studied in Egypt under Isnâwî (*d.* A.H. 772 = A.D. 1371) and some other persons. In A.H. 770 he left Egypt for Damascus, where he studied under Muḡlatâ'î (*d.* A.H. 762 = A.D. 1361) and others, and became famous for his learning, and was appointed a professor of Ḥadîṣ in a Madrasah of Damascus. Shortly after, the fame of

his masterly knowledge of jurisprudence induced the authorities of Damascus to appoint him Qâdî of the place. He is a noted author of his age, having compiled 300 works on different branches of Arabic literature; and he is specially noted by his biographers as standing alone in the century to which he belonged in producing so many useful works. Subkî (d. A.H. 771 = A.D. 1371), who was the greatest authority of his age among scholars, highly appreciated some of his works, which he noticed. His biographers give us to understand that he had his own valuable library, containing a large number of books. He died in A.H. 804 = A.D. 1404; see *Tabaqât Ibn Shuhba*, fol. 191; Brock., vol. ii, p. 92.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين
و بعد فقد نكز السؤال من بعض كبار العلماء فى السؤال عن عدد شعب
الايمان النخ *

Written in good Naskh. Not dated, apparently 9th century A.H.

No. 385.

foll. 22; lines 20; size $8\frac{1}{2} \times 6$; 6×4 .

The Same.

Another copy of the preceding work, beginning and ending like the above. Written in good Naskh. Dated, A.H. 1231.

No. 386.

foll. 46; lines 25; size $7\frac{1}{4} \times 5\frac{1}{2}$; $7 \times 4\frac{1}{2}$

البذل الماعون في

فضل الطاعون

AL BADL AL MÂ'ÛN FÎ FADL AT
TÂ'ÛN.

A most valuable and old copy of *Al Badl al Mâ'ûn fi Fadl at Tâ'ûn*, a work on Ḥadîṣ dealing with the origin of plague, with a definition of it and remarks regarding the abandoning of places affected by the plague, and regarding the entering into those areas,

holding that Muslim victims to the disease were to be deemed martyrs.

By Aḥmad bin ‘Alī bin Ḥajar al ‘Asqalânî أحمد بن علي بن حجر أسقلاني (d. A.H. 852 = A.D. 1449; see Lib. Cat., vol. v, part i, p. 49).

Beginning :—

الحمد لله على كل حال و نعوذ بالله من حال اهل النار و نسأله العفو في الدنيا و الآخرة انه هو العفو الغفار ... اما بعد فقد تكرر سؤال الاخوان نفع الله بهم في جمع الاحاديث الواردة في الطاعون و شرح غريبه النخ *

The author occasionally offers explanations of certain of the Hadîṣ. The work is divided into the following 5 Babs :—

- I Foll. 1-4 الباب الاول في مبدأه.
- II. Foll. 5-23 الباب الثاني في تعريفه.
- III. Foll. 24-32 الباب الثالث في بيان كون الطاعون شهادة للمسلمين.
- IV. Foll. 33-35 الباب الرابع في حكم الخروج من البلد الذي يقع بها والدخول اليها
- V. Foll. 36-42 الباب الخامس في ما يشرع فعله بعد وقوعه

The work was composed in A.H. 833.

For other copies of the work, see Lied, No. 2034; Br. Mus. Suppl., No. 1505; Cairo, vol. vi, p. 117; Kupr., No. 255.

The MS. is not dated; but an autograph note of the author on fol. 10^a, which tells us that the MS. was studied by Burḥānaddīn (d. A.H. 841 = A.D. 1438) under him (the author), and that during his study of it the MS. was compared with the original (بلغ برهان الدين الراعيه), gives us reason to hold that the present copy was written in or before A.H. 841.

Written in good Naskḥ.

Foll. 43-46. A treatise on 20 Hadîṣ, entitled ‘Amal al yaum wa al Lailah, dealing with prayers for day and night, by Ibn Ḥajar ‘Asqalânî.

Written in fair Naskḥ, but on different paper from the earlier foll.

Beginning :—

الحمد لله و سلام على عباده الدين اصطفى اما بعد فقد انتقيت في هذا الجزء عشرين حديثا من صحاح الاحاديث و حسانها فيما يقوله المكلف في يومه و ليلته الى *

The present treatise was composed in A.H. 848, as appears from the following colophon : قال جامعہ شیخنا شیخ الاسلام شہاب الدین احمد بن علی قدتم فی صبیحة العادی والعشرون من شوال سنہ ثمان واربعین وثمانماتہ

Though the scribe does not reveal his name, yet the words "the compiler, my teacher, said" in the above colophon lead us to suppose that the scribe was a pupil of Ibn Hajar, the author.

No. 387.

foll. 23 ; lines 25 ; size $6\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2$.

المنبهات

AL MUNABBIHÂT.

A collection of Ḥadīṣ (without Isnād), selected and arranged according to a peculiar plan described below, for devotional purposes, relating to inducements for doing good and for abstaining from evil. To these are added a few sayings of saints and philosophers on the same subjects.

By Shihâbaddin Aḥmad bin 'Alî bin Ḥajar بن شہاب الدین احمد بن علی بن حجر (d. A.H. 852 = A.D. 1449 ; see Lib. Cat., vol. v, part i, p. 94). There is no absolute certainty regarding the authorship of this work. The preface of the present MS., as well as of MS No. 389 below, and of the India Office MS. No. 186, distinctly mention Ibn Hajar as the author of the work ; while the preface of the India Office MS. No. 187, and of our copy No. 388 below, suggest one Ṣafiaddîn as the author. But the fact that Ibn Hajar also designates himself Ṣafiaddîn in the preface of the India Office MS. No. 186 (صلى الملة والدين احمد بن علي المروف بابن حجر) gives us reason to conclude that the same Ibn Hajar, mentioned in the preface of the India Office MS No. 186, is the Ṣafiaddîn mentioned in the preface of our copy No. 388 and India Office No 187. Thus all the above-noted MSS. agree in designating Ibn Hajar as the author of the work. Brock., vol ii, p. 67, includes this work in the list of the compositions of Ibn Hajar. Hâj. Khal., vol. ii, p. 342, on the other hand, mentions as the author of the work one Aḥmad bin Muḥammad al Ḥajarî, without, however, giving the date of his death. The preface of the MS. noticed in the St. Petersburg Catalogue also mentions Aḥmad bin Muḥammad al Ḥajarî as the author. Since the contents of all the copies which have been mentioned above are

identical, and only the wording of the preface differs, we may suppose that the scribe and not the author himself is responsible for the latter.

Beginning :—

الحمد لوليه و الصلوة على نبيه و آله و صحبه اجمعين هذه منبهات
مما صنفه الشيخ شهاب الملة والدين احمد بن علي بن محمد بن احمد
العسقلاني النخ *

The work is divided into 10 chapters.

The author follows an unusual plan in the arrangement of the present work.

The first chapter contains Ḥadīṣ in which attention is directed to two acts at a time. as acts worthy to be done or acts to be shunned. The second chapter similarly contains Ḥadīṣ which direct attention to three acts at a time, and so on, up to the tenth chapter which contains Ḥadīṣ directing attention to eleven acts at a time

For other copies of the work, see India Office, Nos. 186-87 ; Pet., No. 233.

Written on thick Kashmîrî paper, in beautiful Shikashṭ Shafi'a Âmiz Nasta'liq, within gold-ruled borders.

Dated, Kashmîr, A.H. 1102.

No. 388.

fol. 20 ; lines 15 ; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in good Naskh. Dated, A.H. 1071.

Beginning :—

كتاب المنبهات من تصنيف الشيخ الامام الاجل الصدر الكبير زين
القضاة احمد بن محمد الابرجي و هذه المنبهات على الاستعداد ليوم الميعاد
صنفها الصفي المعتمد النخ *

The preface of the present copy tells us that there are two compositions bearing the title of Munabbihât, one by Aḥmad bin Muḥammad al Abrajî, and the other by Ṣafî (one of the designations of Ibn Ḥajjar).

No. 389.

foll. 47 ; lines 13 ; size 15 × 7 ; 7 × 6.

The Same.

Another copy of the preceding work.

Beginning :—

الحمد لله في كل حين و اوقات و الصلواة على رسوله اشرف الخلق
و البريات هذه منبهات مما صنفه الشيخ شهاب الملة و الحق و الدين احمد
بن على بن احمد العسقلاني النخ *

There are occasional marginal notes, consisting of explanations of Hadîṣ in Urdu ; and there is also an Urdu translation of each Arabic line

Written in Naskh. Not dated, apparently 12th century A.H.

No. 390.

foll. 116 ; lines 26 ; size 8½ × 6 ; 6½ × 4½.

شرح الصدور في شرح
حال الموتى في القبور

**SHARḤ AṢ ṢUDŪR FÎ SHARḤI ḤÂL
AL MAUTÂ FÎ AL QUBŪR.**

A work on Hadîṣ dealing with death, and with the condition of the dead body in the tomb till the end of this world. The date of composition is A.H. 884, as mentioned in the preface of MS No. 395 below.

By Jalâladdîn ‘Abdarrahmân bin Abî Bakr as Suyûtî جلال الدين عبد الرحمن ابى بكر السبوطى (d. A.H. 911 = A.D. 1505). See Lib Cat., vol. v, part i, p. 3.

Beginning :—

الحمد لله الذي ايقظ من شاء من سنة الغفلة و رفع من احب لقائه
الى عليئين النخ *

The author, in the p̄face, says that the present work is an enlargement of At Taḍkirah, a work of Qurṭubî (d. A.H. 672 = A.D. 1273) on the present subject

For other copies of the work, see Berlin, No. 2665; Lied., 2056; Paris, No. 4587; Br. Mus., No. 1615.

The work was lithographed in Lahore, 1871.

Written in good Naskh. Dated, A.H. 1035.

Scribe: *غلال بن علي الهلالي*.

No. 391.

foll. 139; lines 19; size $10\frac{1}{2} \times 7$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in good Naskh. Not dated, apparently 11th century A.H.

No. 392.

foll. 155; lines 16; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

الفوز العظيم في لقاء

الكريم

AL FAUZ AL 'AZÎM FÎ LIQÂ' AL KARÎM.

An abridgment of the preceding work by the author himself.

Beginning:—

الحمد لله الذي جعل الموت وسيلة الى لقاءه و الصلوة والسلام
على سيدنا محمد خاتم انبيائه و بعد فلما كان كتاب البرزخ الكبير سميته
تشرح الصدور بشرح حال الموتى و القبور و كان حجمه كبير بحيث
بقصر همة من اقتصر اريدت ان الخض منه تلخيصاً فلخصت منه
هذا التأليف الصغير و سميته الفوز العظيم الخ *

For another copy of the work, see Cairo, vol. ii. p. 161.

The following colophon of the author gives the date of composition as A. H. 882 : قال مؤلفه رحمه الله تعالى آخر الكتاب و لله الحمد فرغت : في المحرم سنة اثنين و ثمانين و ثمانمائة

Written in fair Naskh. Not dated, apparently 12th century A.H.

No. 393.

fol. 106 ; lines 12 ; size $6\frac{1}{2} \times 3\frac{1}{2}$; 5×3 .

منتخب الاحاديث

MUNTAKHAB AL AHÂDÎŞ.

Another abridgment of *Sharh aş Şudûr* (see Nos. 390-1 above), consisting of the *Hadîş* quoted in that work, omitting the *Isnâd*. Neither the present abridgment nor its author is to be traced in any catalogue ; but a note on the title-page suggests that the present abridgment is by the author of the original work (*Sharh aş Şudûr*). This suggestion is supported by the following words in the preface : *هذا منتخب الاحاديث التي ذكرت في شرح الصدور* (This is an abridgment of the traditions which I have quoted in *Sharh aş Şudûr*.)

Beginning :—

الحمد لله الذي ايقظ من يشاء من سنة الغفلة و صلى الله على
محمد و آله و اصحابه هذا منتخب الاحاديث التي ذكرت في
شرح الصدور في بيان حال الموتى و القبور الخ *

Written in beautiful *Naskh*, within gold-ruled borders. Not dated, apparently 11th century A.H.

No. 394.

fol. 86 ; lines 11 ; size $6\frac{1}{2} \times 4$; 5×3 .

The Same.

Another copy of the same Written in *Nasta'liq*. Dated, A.H. 1257.

Scribe : يحيى بن علي.

No. 395.

fol. 141 ; lines 31 ; size $10\frac{1}{2} \times 7$; $8 \times 5\frac{1}{2}$.

البدور السافره

. AL BUDÛR AS SÂFIRAH.

A work on *Hadîş* dealing with the end of the present world. the blast of the last trumpet. the day of resurrection, and detailed descriptions of the next world. Divided into 197 chapters.

By Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûtî جلال الدين 'أبداراھمآن بن أبی بکر السیوطی (d. A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

Beginning:—

الحمد لله الذى خلق السموات و الارض و جعل الظلمات و النور ...
 ... و بعد فهذا ما تقدم الوعد
 به فى خطة كتاب البرزخ من كتاب شاف ...
 ... و سميته الدور السافرة فى امور الآخرة *

Suyûtî remarks, in the preface, that his observations on the compilation of the present work are contained in the preface of another work *Sharḥ as Ṣudûr*, see No. 390 above, which he tells us here was composed in A.H. 884

For other copies of the work, see A.S., No 1676; India Office, No. 176; Alger, No. 853; Cairo, vol ii, p. 146.

Written in good Naskḥ Dated, A.H. 974.

Scribe: بركات بن علي.

The scribe, in the following note at the end, says that the present copy is a transcription of the copy written by Muḥammad bin 'Alî ad Dâ'ûdî (d. A.H. 945 = A.D. 1538), the author of *Ṭabaqât al Mufasssîrîn* (see Hand-list, No. 2390) and a pupil of Suyûtî, and that the present copy was compared with the original copy: كتبت هذه النسخة من خط الشيخ شمش الدين الداودى المالكي نلمذ المؤلف و قوبلت على النسخة المذكورة بحسب الطاقة *

No. 396.

fol. 163; lines 21; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 6$.

The Same.

Another copy of the same. Written in fair Naskḥ. Not dated, apparently 11th century A.H. It bears, at the end, a seal of the library of Wâjid 'Alî Shâh, the last Muḥammadan King of Oudh.

No. 397.

foll. 102 ; lines 19 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

المنهج السوي في الطب
النبوي

AL MANHAJ AS SAWÎ FÎ AT TIBB
AN NABAWÎ.

A work consisting of a collection of Ḥadîs dealing with diseases and their treatment, and medicines. The arrangement and divisions in the present work are the same as in Mûjaz, a medical work (see Lib. Cat., vol. iv, No. 43).

By Jalâluddîn ‘Abdarrahmân bin Abî Bakr as Suyûtî جلال الدين عبد الرحمن بن ابي بكر السيوطي (d. A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3

Beginning :—

الحمد حمد الشاكرين و اشهد ان لا اله الا الله وحده لا شريك له ...
... و بعد فهذا كتاب جمعت فيه الاحاديث الواردة في الطب و رتبته
ترتيب الموجز في المقامد و الابواب *

For other copies of the work, see Berlin, No. 6302 ; Bodl., No. 646 ; Pet. Rosen. No. 22/43.

Written in good Naskh. Not dated, apparently 11th century A.H.

No. 398.

foll. 22 ; lines 25 ; size 5×5 ; $5\frac{1}{2} \times 3\frac{1}{2}$.

مطلع البدرين فيمن يوتى
اجرة مرتين

MATLA‘ AL BADARAIN FÎ MAN
YÛTÂ AJRAHU MARRATAIN.

A treatise on Ḥadîṣ dealing with persons, with respect to whom the Prophet has declared that they will be rewarded by God twice for each of their good acts. Also enumerates certain good acts, the doer of which will earn double rewards in the next world.

By Jalâladdîn ‘Abdarrahmân bin Abî Bakr as Suyûtî جلال الدين عبد الرحمن بن ابي بكر السيوطي

عبد الرحمن بن ابي بكر السيوطي (d. A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

According to the author's own statement in the preface, the present work is an enlargement of his versified treatise on the same subject. The latter comprised only 10 Ḥadîṣ, dealing with 10 meritorious acts. Afterwards he noticed some more Ḥadîṣ on the subject, which are incorporated with the original 10 Ḥadîṣ in the present work.

Beginning:—

الحمد لله و سلام على عباده الذين اعطى و بعد فقد وقع الكلام فيمن
يوتى اجرة مرتين فجمعت من ذلك عشرة احاديث و نظمتهما في ابیات
ثم وقفت على عدة اخرى فاردت جمع ذلك في هذه الكراسة النخ *

For other copies of the work, see Berlin. Nos. 5587-8; Cairo, vol. viii, pp. 52, 331, 465.

Written in good Naskh

The note on the title-page, which says that in A.H. 920 the MS. was in possession of 'Alî bin 'Umar ad Dar'î, suggests that the MS was transcribed in or before A.H. 920.

No. 399.

foll 7; lines 19: size 8 × 6; 5½ × 4.

كتاب الكشف عن مجاوزة
هذه الامة الالف

KITÂB AL KASHF 'AN MUJÂWAZATI HÂDIHÎ AL UMMAT AL ALF.

A critical treatise on the Ḥadîṣ سلم الله عليه و بن النبي صلى (the Prophet will never stay in his tomb for one thousand years), which misled the people of the author's time into thinking that, on the expiry of the 10th century A.H., the present world would be sure to end, and that the day of Judgment would come.

By Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûtî جلال الدين بن ابي بكر السيوطي (d. A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

The above-noted Ḥadîṣ is fully discussed by the author,

and proved to be false, in the present treatise, which was composed towards the end of the 9th century A.H., that is to say, before the expiry of the period in question, after which the falsehood of this so-called Ḥadîṣ became apparent to all.

Beginning :—

الحمد لله و سلام على عباده الذين اصطفى و بعد فقد كثر السؤال عن الحديث المشتهر على السنة الفاس ان النبي صلى الله عليه وسلم لا يمكث في قبره الف سنة النخ *

For other copies of the work. see Berlin, Nos. 2753-60 ; Wien, No. 1660 ; Goth., No 721 ; Lied., No 2051 ; Paris, Nos. 1546, 350-2 ; Alger., Nos. 596, 613, 1549.

Written in good Naskh. Not dated, apparently 12th century A.H.

Foll. 5^b-7. Contain quotations from different works.

No. 400.

foll. 144 ; lines 24 ; size $7\frac{1}{3} \times 5\frac{1}{4}$; 6×4 .

مسالك الكنفاء

MASÂLIK AL ḤUNAFÂ'.

A work on Ḥadîṣ dealing with the privileges and peculiarities of the prayers and benedictions (صلوة) addressed to the Prophet, giving the philology of the word Ṣalât (صلوة), with its different meanings. The work is divided into ten Maslaks.

By Shihâbaddîn Aḥmad bin Abî Bakr bin 'Abdalmalik al Qasṭallânî القسطلاني (d. A.H. 923 = A.D. 1517 ; see Lib. Cat., vol. v, part i, p. 61).

Beginning :—

يقول احمد القسطلاني رضي الله عنه و ارضاه و جعل الجنة منقبلة و مثواة الحمد لله فاتم مسالك ابواب الصلوة على نبيه الكريم لاهل ولايته النخ *

The author, in the preface, gives out his reasons for composing the present work. He says that he once noticed certain Ḥadîṣ in favour of invoking Ṣalât in the name of the Prophet, and that this was succeeded by a dream encouraging him to compose the work.

For other copies of the work, see Jeni, No. 278; A.S., No. 895; Cairo, vol. ii, p. 248.

Written in good Naskh. Dated, Mecca, A.H. 1027.

Scribe : محمد بن علي الحضرمي.

Muḥammad bin Muḥammad al Bakarî as-Siddîqî (d. A.H. 1057 = A.D. 1647), a well-known author, scholar and traditionist of Mecca (see *Khulâsat al Aṣar*, vol. iv, p. 185), in the following autograph note on the title-page, says that the transcription of the present copy was made for his own use.

الحمد لله سبحانه استكتبه لنفسه و لمن شاء الله من بعده طلب ثواب
الله افقر الخلق محمد بن محمد بن ابراهيم بن علان البكري الصديقي
الشافعي سبط آل الحسن خادم الحديث الذبوى و السنن عام ١٠٢٧ *

No. 401.

foll. 144; lines 24; size $4\frac{1}{4} \times 6\frac{1}{2}$; $5\frac{1}{3} \times 8\frac{1}{4}$.

اتحاف اهل الاسلام بخصوصيات
الصيام

ITHÂFU AHL AL ISLÂM BI KHUṢṢ ṢIYÂT AṢ ṢIYÂM.

(Designated, on the title-page, *Hidâyat al Islâm ilâ faḍâ'il aṣ Ṣiyâm*.)

A work on Ḥadîṣ dealing with the excellence of fasting (صوم) in the month of Ramaḍân and in the other months. The traditions in the present work are quoted from the six canonical collections of traditions and from other reliable works.

By Aḥmad bin Muḥammad bin 'Alî bin Ḥajar al Haiṣamî (d. A.H. 974 = A.D. 1666; see *Lib. Cat.*, vol. v, part i, p. 202).

According to the author's statement in the preface, he undertook the compilation of the work in A.H. 952.

The work is divided into the following 4 Babs —

- I. Foll. 1—19^a. الباب الاول في فضائل الصيام.
- II. Foll. 19^b—93. الباب الثاني في احكام الصوم.
- III. Foll. 94—109^a. الباب الثالث في رخص الفطر.
- IV. Foll. 109^b—144. الباب الرابع في حكم صوم غير رمضان.

Beginning :—

الحمد لله الذي جعل الصوم حصنا حصيذا لأروائه أما بعد
وقد سئح في مستهل شهر رمضان سنة اثنين و خمسين و تسعمائة ان أولف
كتابا فى الصوم النخ *

Only one copy of the work is mentioned, viz., in Cairo vol. vi, p. 108

Written in good Naskh. Dated, A.H. 1086.

No. 402.

fol. 252 ; lines 28 ; size $10\frac{1}{2} \times 7$; 9×5 .

الزواجر عن اقتراف الكبائر
**AZ ZAWÂJIR 'AN IQ'TIRÂF AL
KABÂ'IR.**

A very useful and popular work on Hadîṣ dealing with mortal sins, and with the prohibitions and warnings against committing the same. By Aḥmad bin Muḥammad bin 'Alî bin Ḥaġar al Haiṣamî (d. A.H. 974 = A.D. 1666, see Lib. Cat , vol. v, part i, p. 202).

Beginning :—

الحمد لله الذي حمى من اجل رافته النخ *

The author, in the preface, tells us that he had it in his mind to compile a work on the present subject ; but that the absence of any other work on this subject hindered him. However, shortly after, he secured a treatise on the subject by Dahabî (d. A.H. 748 = A.D. 1348), which induced him to undertake the present compilation, which he wrote in Mecca, A.H. 953.

The present work was highly appreciated by the scholars of his age, as well as by succeeding scholars. 'Abdalḥaqq (d. A.H. 1052 = A.D. 1652), the famous Indian scholar, remarks about the present work, in Zâd al Muttaqîn, that no one else, prior to this present author, had ever produced such a useful, independent and detailed work on the subject كذابي بغابت معبد است ييش ازوني هيچ كس سلوك ابن طريق نكرده و درين باب تصنيفى مستقل بابت طول و عرض فساخته *

The work consists of a Muqaddimah, which is divided into two Bâbs :

- I. The first Bâb deals with كبائر باطنه (internal mortal sins).
- II. The second deals with كبائر ظاهره (external mortal sins).

Kabâ'ir Zâhirah are divided into various chapters, according to the divisions observed in the works on jurisprudence.

The work ends with a Khâtimah (epilogue) dealing with the following points:—

- I. التوبه (repentance).
- II. ذكر العشر (descriptions of the day of Judgment).
- III. ذكر النار (descriptions of hell).
- IV. ذكر الجنة (descriptions of paradise).

For other copies of the work. see India Office, No. 185; Stewart, No. 151; Cairo, vol. ii, p 160. The work was printed in Bulâq, A.H. 1284; Cairo, A.H. 1310.

The following note at the end says that the present copy was compared with the autograph copy in Mecca, A.H. 966.

بلغ مقابلة على نسخة المؤلف وذلك بتاريخ يوم الخميس ثاني
عشرين رمضان من شهور [سنة] ست و ستين و نسعمائة بمكة المشرفة و صلى
الله على سيدنا محمد و آله و صحبه و سلم *

The MS. is not dated; but the above note suggests that it was transcribed in or before A.H. 966.

Written in good Naskh.

No. 403.

The Same.

fol. 421; lines 27; size 9 × 4; 6 × 3.

Another copy of the same. Written in good Naskh. Not dated, apparently 11th century A.H.

The title-page bears a seal of Rashid Khân, a noble of the court of Shâh 'Âlam (A.H. 1173–1222).

No. 404.

foll. 52 ; lines 18 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

مأثبت بالسنة

MÂ ŞABATA BIS SUNNAH.

A work on Ḥadîṣ dealing with fasting, prayers and other religious observances connected with each of the 12 months of the lunar year, from Muḥarram to Dû al Ḥijjah.

By ‘Abdalḥaqq bin Saifaddîn bin Sa‘dallah ad Dihlawî عبد الحق بن سيف الدين بن سعد الله الدهلوي, a well-known Arabic and Persian scholar, historian, traditionist and Şûfî of India, who composed a number of works in Arabic and Persian on different subjects. He died in A.H. 1052 = A.D. 1642 ; see Subḥat al Marjân, fol. 120 ; Rieu, Persian Catalogue, p. 14.

Beginning :—

الحمد لله الذي جعل الاوقات المباركات مراسم الخيرات و البركات

النخ *

The present work, as a matter of fact, is an appendix to one of the author's Persian works referred to in the preface, which deals with the controversies among the traditionists and Şûfîs about the rites observed in each of the months, together with his rulings regarding their validity or invalidity. In the present work, he allows the rites supported by genuine Ḥadîṣ, and disallows those which are based on weak and false Ḥadîṣ.

In the part dealing with the month of Rabî‘ I, he has given a short account of the Prophet also. Three copies of the work are mentioned in Râmpûr Library, Nos. 318-20. The work was printed in Calcutta, A.H. 1253.

Written in Naskḥ. Dated, A.H. 1299.

Scribe : عزبز حسن علوي.

No. 405.

foll. 44 ; lines 25 ; size $8\frac{1}{2} \times 5$; $7\frac{1}{2} \times 3$.

دقائق الاخبار

DAQÂ'IQ AL AKHBÂR.

A rare work on Ḥadîṣ dealing mostly with descriptions of the state of men after death, here as well as in the next world, giving at the beginning a short account of the commencement of the present world. It is divided into 45 Bâbs.

Mullâ 'Abdarrahîm bin Aḥmad al Qâḍî (ملا عبد الرحيم بن احمد القاضي) is mentioned in Râmpûr, p. 330, as the author of this work. The date of his death is not given there ; but a note on the title-page of our copy suggests that the author was a scholar of the 11th century A.H.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله
و اصحابه اجمعين اما بعد فهذه رسالة في علم الحديث المسمى
بدقائق الاخبار *

Two MSS. copies, and one printed copy, dated Cairo, A.H. 1299, are mentioned in Râmpûr, Nos. 121-3, among works on Asceticism.

Written in good Naskh. Not dated ; apparently 11th century A.H.

No. 406.

foll. 135 ; lines 15 ; size 10×6 ; 8×4 .

التبہات

AT TANBÎHÂT.

A work on Ḥadîṣ collected mainly from Mishkât (Nos. 349-353 above) and partly from Shifâ' (see Hand-list, No. 2239) and Al Mawâhib (see Hand-list, No. 2273), dealing with necessary points connected with prayer and ethics. It partly deals also with the merits of the Prophet and with praises of his wives, descendants and the four Caliphs. Divided into 34 chapters and a Khâtimah.

Author : Walîallâh bin Gulâm Muḥammad ولي الله بن غلام محمد, a scholar and traditionist belonging to Sûrat (in India). The note and seal described below lead us to conclude that the author was alive in the 13th century A.H.

A seal by one Abû 'Alî Muḥammad bin Hâshim, dated A.H. 1307, is found on fol. 4^a. The following note, written by the same Muḥammad bin Hâshim, is found on the margin of fol. 1^b, and tells us that Muḥammad Hâshim received the Sanad for narrating the present work and other works of Walîallâh from Faqîrallâh, who received authority from Aḥmad bin Ḥasan, one of the pupils of the author (Walîallâh). The fact that there are only two intermediate sources between Muḥammad Hâshim (a scholar of the 14th century A.H.) and the author gives us reason to think that the author flourished either in the latter half of the 12th or in the beginning of the 13th century.

The note runs thus :—

بسم الله الرحمن الرحيم قال العبد ابو علي محمد بن هاشم كان الله له
و اصلح اعماله اجازني لهذا الكتاب و لجميع مرويات و مصنفات الشيخ
ولى الله بن المولى الافخم و الاستاذ الشيخ العارف بالله الاحد المولوي غلام
محمد سيدي و شيعي و سندي و استاذي ... المعروف بمير فقير الله
السورتي عن شيخه واستاذة السيد احمد بن حسن عن شيخه المؤلف
المولوي ولى الله السورتي قدس الله سره *

Beginning :—

الحمد لله رب العالمين اكمل الحمد على كل حال و الصلوة و السلام
الاتمان الاكملان على سيد المرسلين اما بعد فيقول العبد المذنب
الاقر الى الله الغنى المسمى بولى الله ابن المولى الاعظم و الاستاذ الاكرم
و المرشد الافخم العارف بالله الاحد الشيخ الكامل المكمل الشهير بمولوي غلام
محمد رحمه الله و نفعنا به اني كنت كثير الخطير ببالي ان التقط من
كتاب مشكوة المصابيح الذي لا نظير له في جمع احاديث النبوية من
كتب ائمة السلف و من غيره من الكتب المعتبرة كالشفاء و المواهب بعض
الاحاديث الجامعة للمقاصد الكثيرة في بيان ضروريات الملة و سميته
بالتنبيهات النبوية في سلوك الطريقة المصطفوية النج

The work is not mentioned in any catalogue.

Though the present copy is not dated, yet the above-mentioned seal suggests that it was written in or before A.H. 1307.

No. 407.

foll. 34 ; lines 21 ; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 5$.

الاحاديث في صلة الارحام

AL AHÂDÎŞ FÎ ŞILAT AL ARĤÂM.

A work on Ḥadîş dealing with the excellence of giving pecuniary help to one's relatives, and showing favour and sympathy to them.

The author, whose name does not appear anywhere in the preface, says that he compiled the present work from the six canonical collections of traditions.

Beginning :—

اللهم حبب اليينا الايمان وزينه في قلوبنا وكره اليينا الكفر والفسوق والعصيان واجعلنا من الراشدين *

The work is a rare one.

Written in Naskh. Dated, A.H. 1222.

WORKS ON ḤADÎŞ COLLECTED FROM A NUMBER OF RELIABLE WORKS.

No. 408.

foll. 291 ; lines 31 ; size 10×7 ; $8 \times 4\frac{1}{2}$.

جمع الجوامع

JAM' AL JAWÂMI'

(Also called Al Jâmi' Al Kabîr).

A collection, according to the claim of the author,* of the entire Ḥadîş Qaulî (sayings of the Prophet) and Fi'li (actions of the Prophet), arranged in alphabetical order, divided into four volumes.

* The claim of the author (Suyûtî) to have collected every Ḥadîş in the present work is based on mere presumption. It is hardly possible to limit

By Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûtî جلال الدين 'أبدرأحمأن بن أبى بكر السوطى (d. A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

VOLUME I.

Beginning :—

سبحان مبدأ الكواكب الخ *

Though not a complete collection of Ḥadîṣ (see foot-note below), yet being, as it is, a collection of Ḥadîṣ contained in 30 reliable works on Ḥadîṣ, the present work has greatly facilitated the task of scholars wishing to work on the subject. Suyûtî, as the voluminous writer of 600 works, is known to us to be unequalled ; but he is specially famous for the present composition, as no one else before him is known to us to have attempted a composition of the present nature. Abû'l Ḥasan Bakrî, a scholar of the 10th century A.H., remarks that Suyûtî, by the present composition, has put an obligation on the scholars of the world للسيوطي مئة على العالمين ; see Ithâf, p. 129. Below each Ḥadîṣ is a reference to the works from which it is taken. In No. 427 below are enumerated the 30 works referred to above, along with others.

The present volume ends with the Ḥadîṣ beginning with the letter الف followed by ن

For other copies of the work, see Berlin, Nos. 1350-52 ; Cairo, vol. i, p. 325 ; Râmpûr, No. 101.

No. 409.

foll. 182 ; lines 31 ; size 10 × 7 ; 7½ × 4½.

VOLUME II.

Continuation of the above, beginning with Ḥadîṣ beginning with the letter الف followed by ن, thus : اني لا علم كلمة نوقال لذهب عنه ما يجد : and ending with Ḥadîṣ beginning with the letter ق

the Ḥadîṣ to any particular number ; see commentary on Al Jâmi' as Ṣaġîr (No. 420 below) by Munâwî (d. A.H. 1031 = A.D. 1622), where he refers to this very fact, thus :— بحسب ما اطلع عليه المصنف لا باعتبار نفس الامر لتعذر الاحاطة بها . Moreover Suyûtî himself, after the present composition, noticed a number of Ḥadîṣ omitted in the work, and recorded them in Al Jâmi' as Ṣaġîr (No. 415) and again in Az Ziyâdât. 'Ali Qârî (d. A.H. 1014 = A.D. 1605) in Istidrâkât and Munâwî in Al Jâmi' al Azhar, even after Suyûtî's two later compositions on the subject, collected a number of Ḥadîṣ omitted by Suyûtî. It is evident from the above facts that it is quite impossible to make a complete collection of Ḥadîṣ.

No. 410.

foll. 125 ; lines 31 ; size 10×7 ; $7\frac{1}{2} \times 4\frac{1}{2}$.

VOLUME III.

Continuation of the above, beginning with Ḥadîṣ beginning with the letter ك followed by الف, thus:— حرف الكاف كاتم العلم يلعبه كل شئى and ending with Ḥadîṣ beginning with the letter م followed by ن, thus: من علق في مسجد قنديل الخ. The colophon runs thus:— آخر الجزء الثالث وبتلو الرابع.

No. 411.

foll. 141 ; lines 31 ; size 10×7 ; $8 \times 4\frac{1}{2}$.

VOLUME IV.

Continuation of the above, concluding the Ḥadîṣ beginning with the letter م followed by ن, thus:— من علق ودعة فلا ودع الله له and ending with Ḥadîṣ beginning with the letter ي.

A note at the end says that these four volumes were transcribed from a copy dated A.H. 994. All these four volumes are written in Naskh ; and the first two volumes are dated, A.H. 1000.

No. 412.

foll. 316 ; lines 31 ; size 11×7 ; 8×5 .

Another copy of Al Jam'al Jawâmi', designated as the first volume, beginning like the preceding copy, No. 408 above, and ending with the letter ح. It corresponds with Vol. I and foll. 1-66 of Vol. II above.

A note at the end says that, in A.H. 945, the present copy was compared with the original by 'Alî bin Muḥammad, the owner of the present copy. The note runs thus:— بلغ مقابلة على حسب الطاقة . . . بالاصل على يد مالكة علي بن محمد . . . سنة خمس و اربعين و تسعمائة.

The title-page bears two seals of 'Itimâd Khân (d. A.H. 1077 = A.D. 1666 ; see Beale's Biographical Dictionary, p. 185), a noble of Shâh Jahan's court. Two 'Azzddîdah of Shâh Jahân are also found on the title-page. One Mullâ Wâqif, in his note on the title-page, 'gives us to understand that the MS. was placed in the Royal Library by the order of Shâh Jahân (A.H. 1037-1063 = A.D. 1628-1658).

Written in good Naskh. Though the copy is not dated, yet the note, dated A.H. 945, noticed above, suggests that it was written before that date.

No. 413.

foll. 408 ; lines 31 ; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

Another correct copy of the same, designated as the first volume, beginning like No. 408 above and ending with the letter ن followed by ي, thus : زبنوا مجالسكم بالصلوة. It corresponds with Vol. I and foll. 1-137^b of Vol II, No. 409, above.

A note on the title-page says that one Luṭfallāh bin Muḥammad purchased the present MS. in Mecca in A.H. 1027 from one Qâsim bin Muḥammad.

Though the MS. is not dated, yet the present note suggests that it was written in or before A.H. 1027.

Written in good Naskh.

No. 414.

foll. 357 ; lines 21 ; size $8\frac{1}{4} \times 6\frac{1}{4}$, 9×4 .

زبدة جمع الجوامع

ZUBDAT U JAM' AL JAWÂMI'

(Also called Safinat an Nijât).

Collection of the traditions of Jam'al Jawâmi' with the omission of the Isnâd, divided into 110 chapters.

By 'Uqail bin 'Umar al Ḥaḍramî عقیل بن عمر الحضرمي, a well-known scholar and Şûfî of Arabia. He was born in A.H. 1001, and studied under the scholars and traditionists of Mecca and Medina. He died in A.H. 1062 = A.D. 1653. See *Khulâṣat al Aṣar*, vol. iii, p. 114 ; *Al Mashra'ar Rawî*, vol. iii, fol. 124.

Beginning :—

الحمد لله الذي بين للناس علومها وحكمها وعلامها بسم الله الرحمن الرحيم باب في ذكر الثقلين روى ان محمدا رسول الله صلى الله عليه وسلم قال عند الله خزائن الخير والشر ومفاتيحها الرجال فطوبى لمن جعله الله مفتاحا للخير النج *

In the colophon, the author designates the present work *Safinat an Nijât*.

وقد سمت كتابي هذا سفينة النجاة وجميع ما ذكر من
الحديث مستخرج من الجامع الكبير *

The work is a rare one, no mention of it having been traced in any catalogue.

Written in good *Naskh*. Dated, A.H. 1219.

Scribe : عبد الله بن محمد الفارسي

No. 415.

foll. 422 ; lines 31 ; size 13 × 8 ; 7 × 4½.

الجامع الصغير

AL JÂMI' AŞ ŞAĠÎR.

A collection of the *Ḥadîş Qaulî* of *Jam'al Jawâmi'* (Nos. 408-411 above), with the addition of a number of *Ḥadîş Qaulî* omitted from that work, composed in A.H. 907. The *Isnâd* is omitted throughout in the present work, but a reference to the works in which these traditions are found is noted below each *Ḥadîş*.

By *Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûtî* جلال الدين عبد الرحمن بن ابي بكر السيوطي (*d.* A.H. 911 = A.D. 1505), the author of *Jam'al Jawâmi'*.

The object of the author in the present composition is to fulfil the wants of scholars for a separate work on this class of *Ḥadîş* (*Qaulî*), and to record the *Ḥadîş* of the same class noticed by him after the composition of *Jam'al Jawâmi'*.

Beginning :—

الحمد لله الذي بعث في رأس كل مائة سنة من يجدد لهذه

الامة امر دينها النعم *

For other copies of the work, see Berlin, Nos. 1353-60 ; Paris, No. 766 ; Jeni, Nos. 194-7 ; Cairo, vol. i, p. 321.

The work was printed in *Bûlâq*, A.H. 1287.

The following note at the end says that, in A.H. 1148, the MS. was compared with a copy, which was compared by *Husâmuddîn 'Ali*

قوبلت بالنسخة التي قبلها الشيخ علي المتقي من النسخة التي
قوبلت بالنسخة المكتوبة بيد المصنف في يوم الجمعة سنة ثمان و اربعين
و مائة و الف من الهجرة النبوية *

The following note on the title-page gives us to understand that the present MS. was brought to India from Mecca by Shâh Waliallâh (*d* A.H. 1176 = A.D. 1762 ; see Lib. Cat., vol. v, part i, p. 5), who purchased it in Mecca for five Dinârs :—
هذا كتاب الجامع الصغير معتبر في
الحدث بحرز المدقق المحدث شاه ولي الله اشترى بمكة لخمس دينار

Written in good Naskh. Though the MS. is not dated, yet the note dated A.H. 1148 suggests that it was written in or before that year.

The name of scribe is omitted.

No. 416.

fol. 324 ; lines 26 : size 11 × 7 ; 7 × 4.

The Same.

Another copy of the same, written in ordinary Naskh. Dated, A.H. 1171.

Scribe : مالک بن موسى بن علي

No. 417.

fol. 422 ; lines 30 ; size 12 × 8½ ; 7½ × 4½.

Another copy of the same, written in good Naskh. Dated, A.H. 1049. The present copy contains in each chapter Ḥadîṣ of the same category omitted in the original, but taken from *Az Zîyâdât* and added to the present copy by the scribe. The added Ḥadîṣ is preceded by the word ذيل (continuation).

Az Zîyâdât is the work of *Suyûtî* (the author of *Al Jâmi'as Ṣaġîr*), and is a collection of Ḥadîṣ omitted in his *Al Jâmi'as Ṣaġîr* as well as in *Jam'al Jawâmi'*. See, for other copies of *Az Zîyâdât*, Berlin, No. 1361 ; Cairo, vol. i, p 437 ; Jeni, No. 203.

The scribe (محمد بن محمد السخاوي) purposely added the Ḥadîṣ of *Az Zîyâdât* in the present copy so that scholars and readers may easily be able to know about the Ḥadîṣ omitted in the original work without referring to *Az Zîyâdât*.

No. 418.

foll. 390 ; lines 31 ; size 10 × 7 ; 8 × 4½.

الكوكب المنير

AL KAUKAB AL MUNÎR.

A commentary on Al Jâmi'as Saġîr, containing explanations of difficult words and passages, pointing out in most cases the philology of the words, and giving the necessary variant opinions of Muhammadan jurists ; divided into two volumes.

Vol. I.

Beginning :—

الحمد لله الذي اطلع انوار السنة النبوية وبعد فهذا شرح
لطيف... على الكتاب المسمى بالجامع الصغير وسميته الكوكب
المنير *

By Shamsaddîn Muḥammad bin 'Abdarrahmân al 'Alqamî
شمس الدين محمد بن عبد الرحمن العلقمي, a Shâfi'î scholar and traditionist,
who studied tradition under Suyûṭî, the author of Al Jâmi'as Saġîr,
and many others. He is specially known for his merits in philology
and poetry. The author of Raiḥânat al Alibbâ mentions him as a
recognised poet of his age. He was born in A.H. 897 = A.D. 1491,
and died in A.H. 978 = A.D. 1250. See Berlin, No. 1363 ; Hâj. Khal.,
vol. i, p. 288.

The following passage by the commentator, quoted by the scribe
at the end of vol. ii, gives the date of composition of the present com-
mentary as A.H. 968 :— قال المؤلف رحمه الله تعالى فرغت من تأليفه يوم الأربعاء : A.H. 968 :
شعبان المكرم سنة ثمان و ستين و تسعمائة For other copies of the work, see
Berlin, No. 1362 ; Paris, Nos. 770-2 ; Cairo, vol. i, p 393.

No. 419.

foll. 390 ; lines 31 ; size 10 × 7 ; 8 × 4½.

VOLUME II.

Continuation of the same. It begins with the commentary on
Ḥadîṣ الخ قوله حج نفسك الخ Ḥadîṣ اليوم العود يوم الخ
القيمة الخ.

Both the volumes are written in good Naskh. Dated, A.H. 1106.

No. 420.

foll. 311 ; lines 29 ; size 14×9 ; $8 \times 5\frac{1}{2}$.

فيض القدير

FAID AL QADÎR.

An extensive and useful commentary on Al Jâmi' as Şagîr, containing explanations of difficult words and passages, and comments on the Isnâd (the sources of narration) of the Ḥadîṣ and on the Traditionists, and many other connected points. The entire commentary is in three volumes, of which the last volume is wanting in the Library.

VOLUME I.

Beginning :—

الحمد لله الذي جعل الانسان هو الجامع الصغير فطوبى ما تضمنه

النخ *

By 'Abdarra'ûf bin Tâj al 'Ârifîn bin 'Ali bin Zain al 'Âbidîn 'Abd al ru'ûf bin Tâj al 'Ârifîn bin 'Ali bin Zain al 'Âbidîn, commonly called Al Munâwî, a prominent author and scholar of his age. He composed more than 200 works on different branches. He worked as professor of Şalâḥîyah Madrasah in Cairo for a considerable period. His reputation as an author and scholar is not equal to that of 'Alî Qâfî (d. A.H. 1014 = A.D. 1605 ; see Lib Cat., vol. v, part i, No. 237), though he attempted to win it. He was born in Cairo, A.H. 952 ; and died in A.H. 1031 = A.D. 1622. See *Khulâṣat al Aṣar*, vol. ii, p. 410 ; Brock., vol. ii, p. 306.

For other copies of the work, see Pet., No. 59 ; Alger., No. 507 ; Jeni, Nos. 223-34 ; Cairo, vol. i, p. 291.

Written in good Naskḥ. Not dated ; apparently 11th century A.H.

No. 421.

foll. 460 ; lines 35 ; size $11 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

Continuation of the above, beginning thus :— باب الهمة
تم الجزء الثاني ويتلوه and ending as follows :—
الجزء الثالث

Written in good Naskḥ ; not dated. A note, dated A.H. 1106, at the end, which runs thus :— و احوجهم

۱۱۰۲ صادق بن ابراهيم سنة 1106 tells us that the MS. was for some time in the possession of one Ṣâdiq bin Ibrâhîm in A.H. 1106. This note at once suggests that the copy was written in or before A.H. 1106.

Scribe : محمد بن علي مشرف بن ابراهيم الحوسبي الشافعي

No. 422.

fol. 540 ; lines 23 ; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

التيسير

AT TAISÎR.

An abridgment, by the author himself, of the foregoing work. The present abridgment is divided into three volumes.

VOLUME I.

Beginning :—

الحمد لله الذي علمنا من تأويل الاحاديث فاطر السموات و الارض
..... و سميته التيسير في شرح الجامع الصغير النخ *

Hâj. Khal., in vol. i, p. 288, mentions an abridgment of Faïḍ al Qadîr (see Nos. 420–21 above) under the above title (Taisîr), with the same beginning as quoted above ; but holds that the abridgment is by some unknown author, as would appear from the following :—

ثم اختصر بعضهم و سماه التيسير اوله الحمد لله الذي علمنا من تأويل
الاحاديث النخ *

The statement of the *Khulâṣat al Aṣar*, vol. ii, p. 412, however (viz., that ‘Abdarra’ûf composed an abridgment of his own larger commentary, Faïḍ al Qadîr, under the title of Taisîr) is supported by a note at the end of the present copy, which is quoted below. We accordingly have strong reasons to hold that the present abridgment is by ‘Abdarra’ûf, and that Hâj. Khal. failed to identify the author.

تم الجزء الاول من الشرح على الجامع الصغير لسيدنا
و مولانا الشيخ عبد الووف المذاهبي *

No. 423.

fol. 216 ; lines 23 ; size $11 \times 7\frac{1}{2}$; $7 \times 5\frac{1}{2}$.

VOLUME II.

Continuation of the preceding volume, beginning thus :—

اي لفظ البسامة قد افتتح له كل كتاب من الكتب السماوية المم
قاله صاحب الاستغناء في شرح اسماء الحسنى النخ *

The colophon runs thus :—

تم الجزء الثاني من الشرح الصغير على الجامع الصغير لمولانا ش
عبد الرؤف المناوي *

Written in good Naskh. Dated, A.H. 1055. The name of the ribe is unknown ; but both volumes are written in the same hand.

No. 424.

fol. 214 ; lines 23 : size $11 \times 7\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

VOLUME III.

Continuation of the above, beginning thus :—

حرف الكاف - كاتم العلم عن اهله *

The present volume, in A.H. 1064, was in the possession of one bdarrahmân bin Muḥammad, as appears from the following note :

من نعمة الله على عبده الحقيق عبد الرحمن ابن محمد المراد
العمري سنة اربعين و ستين و الف من الهجرة النبوية *

Written in good Naskh. Dated, A.H. 1046.

Scribe : يعقوب بن عبد الصمد

No. 425.

foll. 425 ; lines 33 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 5\frac{1}{2}$.

منهج العمال

MANHAJ AL'UMMÂL.

A collection of the Ḥadîṣ of Al Jâmi' aṣ Ṣaġîr (see No. 415 above) and Az Ziyâdât (see Berlin, No 1361), arranged according to the arrangement observed in Al Jâmi'al Uṣûl (see Lib. Cat, vol. v, part i, Nos. 223-224), which are nearly the same as in the works of Jurisprudence. Each Bâb of every Kitâb, however, is arranged in alphabetical order. The present work, which comprises the Ḥadîṣ contained in the two works of Suyûṭî mentioned above and follows the above arrangement, is very useful for reference, especially to those interested in the Ḥadîṣ which are the sources of the ordinances of Jurisprudence.

By 'Alî bin Ḥusâmaddîn al Muttaqî علي بن حسام الدين المتقي, an Indian scholar, Ṣufî and traditionist, who is known to us as the author of 100 works on different subjects in the Arabic and Persian languages. He was born in Burhânpûr (in Gujarât), A.H. 885, and completed his studies in his native town, as well as in Multân, under his father and many others. He received spiritual training from شيخ باجن and other Ṣufîs. In short, the fame of his learning and piety spread far and wide. He kept himself busy in teaching, in spiritual training, and in composing his works. His sittings for teaching and spiritual training were attended by scholars, chiefs and nobles. Burhân Shâh (A.H. 932-943 = A.D. 1526-1536) and Maḥmûd Shâh (A.H. 944-961 = A.D. 1521-1536), the Kings of Gujarât, used to visit the author at his house. He, for some time, was a Qâḍî of Burhânpûr; but in A.H. 953 the author, giving up the post, left India for Mecca, where he permanently settled, and soon after was recognised as a leading Ṣufî traditionist and scholar of the place. 'Alî Muttaqî is known for his keen and scholarly interest in Suyûṭî's three works, i.e., Al Jam', Al Jâwâmi', Al Jâmi' Aṣ Ṣaġîr, and Az Ziyadât. He made every possible attempt to extend the utility of the Ḥadîṣ contained in these three works. The gradual development of his ideas for offering facilities to scholars in referring to the Ḥadîṣ of Suyûṭî's three works prompted him to undertake the following six compositions based on those works of Suyûṭî:—

I. Manhaj al 'Ummâl, the present work.

II. Ikmâl al Manhaj, a collection of the Ḥadîṣ omitted in Manhaj al 'Ummâl.

III. *Gâyat al 'Ummâl*, a collection of *Ḥadîṣ* contained in the above-mentioned two works, arranged according to the arrangement observed in *Manhaj*.

IV. *Al Mustadrak*, a collection of *Ḥadîṣ Fi'li*, contained in *Suyûtî's Jama'al Jawâmi'*, but omitted in *Al Jâmi'aṣ Ṣağîr*.

V. *Kanz al 'Ummâl*, a collection of *Ḥadîṣ* of the two preceding works, *Gâyat al 'Ummâl* and *Mustadrak*.

VI. An abridgment of the preceding work, with the omission of the *Isnâd*. The arrangements in all the works are the same.

'*Alî Muttaqî* died in Mecca, A.H. 975 = A.D. 1665, and left behind him a large number of pupils and disciples in Mecca as well as in India. See *Akḥbâr Al Akḥyâr*, p. 294: *An Nûr as Sâfir*, fol. 230; *Ithâf*, p. 236; *Brock.*, vol. ii, p. 384. Many authors wrote independent works on his life, of which the following two works by his two pupils, one *اتحاف النقي* by 'Abdalwahhâb (*d.* A.H. 1001 = A.D. 1592), and the other *القول النقي* by *Al Fâkihânî* (*d.* A.H. 982 = A.D. 1573), are well-known.

Beginning:—

الحمد لله الذي ميز الانسان بفريضة مستقيمة من سائر المخلوقات

النخ *

A copy of the work is mentioned in *Cairo*, vol. i, p. 433.

Written in *Naskḥ*. Not dated; apparently 11th century A.H.

No. 426.

fol. 219; lines 21; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4\frac{1}{2}$.

شرح منهج العمال

SHARḤ U MANHAJ AL 'UMMÂL.

A commentary on the preceding work, containing explanations of the difficult passages and words used in *Manhaj*.

By an anonymous author. The name of the commentator is not noted; but a note on the title-page, which runs thus:— هذا شرح منهج العمال suggests that the present MS. is an autograph copy.

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام على رسول محمد وآله اجمعين فوله انما الاعمال اى صحتها او ثوابها قوله فمن كانت هجرته الى آخرة اى من قصد وجه الله النخ *

Written in good *Naskḥ*. Not dated; apparently 10th century A.H.

No. 427.

foll. 411 ; lines 25 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

الجلد الرابع من كنز العمال

AL JILD AR RÂBI' MIN KANZ AL
'UMMÂL.

(The 4th volume of Kanz al 'Ummâl).

Kanz al 'Ummâl is a collection of the traditions contained in 'Alî Muttaqî's *Ġâyat al 'Ummâl* and *Mustadrak*, by the same 'Alî Muttaqî *على متقى*, see No. 425 above. The present work of 'Alî Muttaqî offers full facilities of reference to the *Ḥadīṣ* contained in *Suyûtî's Jam'al Jawâmi*, *'Al Jami'aṣ Ṣaġîr* and *Az Zîyâdât*, which comprise between them *Ḥadīṣ* collected from the following works :—1-6. *Aṣ Ṣiḥâḥ as Sittah*, the six canonical collections of traditions (see *Lib. Cat.*, vol. v, part i, Nos. 129, 188, 208, 210, 215, 220) 7. *Muwattâ'* (see *Lib. Cat.*, vol. v, part i, No. 121). 8. *Al Adab al Mufrad* (see No. 370 above). 9. *Musnad u Abî Da'ûd Aṭ Ṭayâlisî* (see *Lib. Cat.*, vol. v, part i, No. 241). 10. *Musnad u Aḥmed bin Ḥanbal* (see *Lib. Cat.*, vol. v, part i, No. 242). 11. *Zawâid u Musnadi Aḥmed bin Ḥanbal*. 12. *Mustadrak* (see *Lib. Cat.*, vol. v, part i, No. 206). 13. *Musnad u Abî 'Uwâna* (see No. 481 below). 14. *Musnad u 'Abd bin Ḥumaid* (see *Lib. Cat.*, vol. v, part i, No. 252). 15. *Al Mu'jam Aṣ Ṣaġîr* (see No. 319 above). 16. *Al Mu'jam al Kabîr*, by *Ṭabarânî*. 17. *Al Mu'jam al Awsaṭ*, by the same *Ṭabarânî*. 18. *Shu'ab Al 'Imân*, by *Baihiqî*. 19. *Musannadû Ibn Abî Shaibah*. 20. *Musannad of Ibn 'Abdarrazzâq*. 21. *Sunanu Sa'îd bin Mansûr*. 22. *Musnad ad Dailimî* (see *Lib. Cat.*, vol. v, part i, No. 255). 23. *Sunan u Dâr Qutnî*. 24. *Nawâdir al Uṣûl li at Turmuḍî*. 25. *Ṣaḥîḥ u Ibn Haiyyân*. 26. *Ṣaḥîḥ Ibn Khuzaimah*. 28. *Aṭ Ṭâ'rikh of Bukhârî*. 29. *Aṭ Ṭâ'rikh*, by *Khaṭîb*. 30. *Aṭ Ṭâ'rikh*, by *Ibn 'Asâkir*. 31. *Hilyah*, by *Ibn Nu'aim*. 32. *Aḍ Ḍu'afa'*, by *'Uqailî*. 33. *Al Kâmil*, by *Ibn 'Adî*. 34. *Musnad u Abû Ya'la*. 35. *Al Muntaqa*. 36. *Aṣ Ṣaḥîḥ li Ibn as Sakan*. 37. *Tahḍîb al 'Âṣâr*, by *Ibn Jarîr*. 38. *Tafsîr Ṭabari*. 39. *Al Jâmi'*, by *'Abdarrazzâq*. 40. *Mu'jam u Ibn Qânî*. 41. *Al Mukhtârât*, by *Ḍiyâ'l al Maqdîsî*. 42. *Sunanu Baihaqî*.

Abû'l Ḥasan Bakri, the teacher of 'Alî Muttaqî, remarks that 'Alî Muttaqî by the present composition has put *Suyûtî* under an obligation, as he has made *Suyûtî's* works of much greater utility. In fact, 'Alî Muttaqî has fulfilled in the present composition the requirements of *Suyûtî's* three works noticed above. The present use-

ful work has been printed in the Dâ'irat al Ma'ârif Press, Hyderabad, in 8 volumes, A.H. 1318.

Beginning:—

حرف القاف من قسم الاقوال و فيه ثلاثة كتب القيمة - القصاص -

القصص *

The present volume corresponds with pp. 269–337 of vols. vii and viii of the Hyderabad edition.

The title-page bears an 'Arddîdah, dated A.H. 1129, and two seals, one of 'Azîm Khân, dated A.H. 1130, and the other of Wâqif Khân, dated 1143. nobles of the court of Muḥammad Naṣîraddîn Shâh (A.H. 1131–1161 = A.D. 1719–1748).

No. 428.

fol. 456 ; lines 21 ; size 12 × 7½ ; 9 × 5.

منتخب كنز العمال

MUNTAKHABU KANZ AL 'UMMÂL.*

An abridgment of Kanz al 'Ummâl, the preceding work, by the author of the same, in three volumes. These three volumes were given to the founder of the Library by the Librarian of the 'Âṣifiyah Library, Hyderabad, in exchange for certain other MSS., as appears from the following note: ابن نسخة منتخب كنز العمال در مبادلۀ بعضی کتب کہ در کتابخانۀ آصفیہ موجود نبوده بکتاب خانہ موسومہ باورینڈل ببلک لائبریری بنا نموده مولوی خدا بخش خان ببادر بانکى پور داده شد.

VOLUME I.

Beginning.—

الحمد لله الذي سهل على عباده حفظ الكتب و السنة الخ *

The Isnâd of the Ḥadîṣ is omitted throughout the work.

* A study of the present work, which contains the Ḥadîṣ of 42 works (see No. 427 above), together with the commentary on the same (Nos. 432–35 below), affords to scholars all the information they require without their needing to refer to the works Nos. 408–27 above.

No. 429.

foll. 496 ; lines 21 ; size $12 \times 7\frac{1}{2}$; 9×5 .

VOLUME II.

Continuation of the preceding volume, ending with the Ḥadīṣ beginning with the letter ط

No. 430.

foll. 496 ; lines 21 ; size $12 \times 7\frac{1}{2}$; 9×5 .

VOLUME III.

Continuation of the above volume, beginning with the Ḥadīṣ of حرف العين and ending with the Ḥadīṣ of the letter ي.

The present work was printed in Egypt, A.H. 1313.

Written in beautiful Naskh. Not dated; apparently 11th century A.H. Each volume bears a seal of the 'Āṣifiyah Library at the beginning and at the end.

No. 431.

foll. 407 ; lines 35 ; size $12 \times 7\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

Another copy of the 3rd volume, beginning and ending like No. 430 above.

A note, at the end, says that the present copy was compared with another correct copy in A.H. 1053.

Written in good Naskh. Not dated ; but the above note suggests that it was written in or before A.H. 1053.

No. 432.

foll. 388 ; lines 29 ; size 13×7 ; $8\frac{1}{2} \times 5\frac{1}{2}$.

سلم الانوار

SULLAM AL ANWÂR.

An extensive commentary on Muntakhabu Kanz al 'Ummâ (see Nos. 428-31 above), in four volumes, dealing with the explanation of the Ḥadīṣ from different points of view, and quoting from commentaries on the original works from which the Ḥadīṣ in Muntakhab are taken.

By an anonymous author. The marginal notes and frequent corrections and alterations in all the four volumes of the commentary suggest that these volumes are the original autograph copies, written apparently in the 12th century A.H. This fact also leads us to think that the commentator was a scholar of the 12th century A.H.

VOLUME I.

Beginning :—

اعلم ايها الناظر في هذا التأليف بانني جمعت احاديث التي
شرحتها و استدلالاته من منتخب كنز العمال في ستن الاقوال و الاعمال
للمتقي الحمد لله رب العالمين والصلوة و السلام على سيدنا
محمد و على سائر الانبياء و على آلهم و اصحابهم عدد انفاس ذرات الوجود
الظاهرة و الباطنة في الدنيا و الآخرة و اشهد ان لا اله الا الله وحده لا شريك
له و اشهد ان محمدا عبده و رسوله و سميته سلم الانوار *

The work is divided into 12 books, and 178 chapters, and a *khâtimah*. The present volume ends with a portion of the 3rd chapter of the 6th book.

Written in fair Naskh.

No. 433.

fol. 113; lines 28; size 13 × 9; 8½ × 5.

VOLUME II.

Continuation of the above, beginning *الرشاد و الهدى وجد قبرة روضة* , and ending with the last chapter of the 9th book. thus :—

ابوبكر في الغيلانيات و رضى الله تعالى عن اصحاب رسول الله اجمعين
و من تبعهم باحسان الى يوم الدين

Written as above.

No. 434.

fol. 319; lines 29; size 13 × 9; 8½ × 5.

VOLUME III.

Defective, at the beginning, for want of a portion of the 1st chapter of the 10th book, beginning abruptly thus : عن ابى هريرة و لا

and ending with a portion of the last chapter of the 11th book, thus : *فانما اراد ان بعلوه بالسيف قال الرجل لا اله الا الله فلم يتناهي حتى قتله*.

Written as above.

No. 435.

fol. 300 ; lines 29 ; size 13×9 ; $8\frac{1}{2} \times 5$.

VOLUME IV.

Continuation* of the above, beginning thus :— *فوجد الرجل في نفسه من قتله فذكر حديثه للنبي صلى الله عليه وسلم*

The *Khâtimah* begins on fol. 42^a, thus : *الخاتمة في ذكر بعض مواضع وخطب وردت عن نبينا محمد صلى الله عليه وسلم*

The volume is partly defective at the end.

No. 436.

fol. 123 ; lines 21 ; size 11×8 : 8×5

كنوز الحقائق

KUNÛZ AL ḤAQÂ'IQ.

A collection of 10,000 Ḥadîṣ, without Isnâd, from 49 works on Ḥadîṣ, arranged in alphabetical order. The reference to the work from which the Ḥadîṣ is taken is noted below each Ḥadîṣ.

By 'Abdarra'ûf Muḥammad bin Tâj al 'Ârifîn al Munâwî (d. A.H. 1031 = A.D. 1622. See No. 420 above).

Beginning :—

*الحمد لله الذي كسا اهل الحديث رداء الشرف في كل اقليم و رفع شانهم و اعلى ذكركم و سمينه كنوز الحقائق النخبة **

For other copies of the work, see Goth., No. 610 ; Paris, No 777 ; Alger, Nos. 517, 874/5, 974 ; Cairo, vol. ii, p. 389.

The work was printed in Bûlâq, A.H. 1286 : and in Cairo, A.H. 1305.

Written in good Naskh. Not dated ; apparently 11th century A.H.

UṢŪL AL ḤADĪṢ.*

No. 437.

foll. 89 ; lines 27 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

كتاب معرفة علوم الحديث

KITĀBU MA'RIFATI 'ULŪM AL ḤADĪṢ.

A rare work on the Science of Ḥadīṣ, containing descriptions of 52 classes of Ḥadīṣ, divided into 7 parts, bound in one volume. Each part bears a separate beginning and frontispiece.

By Muḥammad bin 'Abdallāh bin Muḥammad al Ḥākīm محمد بن عبد الله بن محمد الحاكم, commonly called Ibn al Baiyir' (d. A. H. 405 = A. D. 1014). See Lib. Cat., vol. v, part i, pp. 105-6.

* Uṣūl al Ḥadīṣ, or the principles of the Science of Tradition, deals with the principles according to which Ḥadīṣ are classified, their narrators, and the specified rules and conditions by which the merits of Ḥadīṣ are to be judged. These various points are dealt with, to some extent, in early works on Ḥadīṣ, and in *Asmā'-ar Rijāl* (biography of the traditionists); but *Kitāb At Taqāsīm wa Al Anwā'* by Ibn Ḥayyān (d. A. H. 354 = A. D. 965) is the first separate work on the subject known to us. Ibn Ḥajar, on mere presumption, holds *Al Muḥdīṣ al Fāṣil Bain Ar Rāwī Wa Al Wā'i* by Muḥammad Ḥasan ar Rāmḥurmuzī (d. A. H. 360 = A. D. 972) to be the first work on the subject. See *Nuzhat*, No. 453 below. The present work by Ḥākīm (No. 437), and its supplement by Abū Nu'aim *Iṣfahānī* (d. A. H. 430 = A. D. 1030), the pupil of Ḥākīm, are criticised for omitting the description of many important classes of Ḥadīṣ. The compositions on the present subject of *Khatīb Baḡdādī* (d. A. H. 463 = A. D. 1071) are specially recognized. He composed a separate work on each class of Ḥadīṣ *Muqaddimah* (No. 440 below) of Ibn Ṣalāḥ (d. A. H. 643 = A. D. 1243), which in fact is an abridgment of *Khatīb's* compositions, is looked upon as an invaluable work. *Khatīb's* and *Ibn Ṣalāḥ's* works are the main basis for the compositions on the subject by succeeding traditionists. The works of *Asmā'-ar-Rijāl* referred to above, which deal specially with the merits of the traditionists, and contain biographical particulars generally, are classified as biography of the traditionists under the head of Biography. See, for thirty works on the subject, *Hand-list*, vol. ii, pp. 301-308. Such works are classified in this way, mainly because it was these which evoked and served as a model for the composition of biographical accounts of other literary groups. See, for 17 such groups and the works on each, *Hand-list*, vol. ii, pp. 292-301, 312-323.

Foll. 1—22. Part I.

Beginning :—

اخبّرنا الامام الحافظ ابو القاسم اسمعيل بن محمد بن الفضل حدثني
قال اخبّرنا ابوبكر احمد بن علي بن عبد الله بن خلف بقراءته عليه بنيسابور
في شهر رمضان سنة احدى وثمانين (ثلثمائة) قال اخبّرنا الحاكم ابو عبد
الله محمد بن عبد الله بن محمد بن حمدويه بن نعيم بن الحاكم الحافظ
قال الحمد لله ذي المن والاحسان والقدرة والسلطان الذي انشأ الخلق
بربوبيته الخ *

The present part consists of descriptions of the following
13 classes :—

- | | |
|--|-----------------------------|
| 1. foll. 3-7 ^a . | معرفة عالي الاسناد |
| 2. foll. 7 ^b -8 ^a . | العلم بالنازل من الاسناد |
| 3. foll. 8 ^b -9 ^a . | معرفة صدق المحدث |
| 4. foll. 9 ^b -10 ^a . | معرفة المسانيد |
| 5. foll. 10 ^b -11. | معرفة الموقوفات من الروايات |
| 6. fol. 12. | معرفة الاسانيد |
| 7. fol. 13. | معرفة الصحابة على مراتبهم |
| 8. fol. 14. | معرفة المراسيل |
| 9. fol. 15. | معرفة المنقطع |
| 10. foll. 16-17. | معرفة المسلسل |
| 11. foll. 18-19. | معرفة المعنعة |
| 12. foll. 20-21. | المعضل من الروايات |
| 13. fol. 22. | معرفة المدرج |

Foll. 23-45. Part II.

Beginning :—

اخبّرنا ابوبكر احمد بن علي بن خلف بنيسابور قال الحاكم ابو عبد الله
محمد بن عبد الله البيهقي الخ

The present part contains descriptions of the following
7 classes :—

- | | |
|--|----------------------|
| 14. foll. 24-26 ^a . | معرفة التابعين |
| 15. foll. 26 ^b -28 ^a . | معرفة اتباع التابعين |

- | | |
|--------------------------------|--------------------------|
| 16. fol. 28 ^b . | معرفة الاكابر من الاصاغر |
| 17. foll. 29-30 ^a . | معرفة اولاد الصعابة |
| 18. foll. 30 ^b -33. | معرفة الجرح و التعديل |
| 19. foll. 34-39. | معرفة الصنبح و السقم |
| 20. foll. 40-45. | معرفة فقه الحديث |

Foll 46-69 Part III.

Begins like Part II, and contains descriptions of the following 7 classes :—

- | | |
|--------------------------------|----------------------------------|
| 21. foll 49-52 ^a . | معرفة ناسخ الحديث و منسوخه |
| 22. foll. 52 ^b -53. | معرفة الالفاظ الغريبة فى المتنون |
| 23. foll. 54-55 ^a . | معرفة المشهور من الحديث |
| 24. foll. 55 ^b -56. | معرفة غريب الحديث |
| 25. foll. 57-60 ^a . | معرفة الافراد من الحديث |
| 26. foll. 60 ^b -66. | معرفة المدلسين |
| 27. foll. 67-68. | معرفة علل الحديث |

Foll. 70-75. Part IV.

Begins like Part II, and contains descriptions of the following 9 classes :—

- | | |
|--|--|
| 28. foll. 72-74 | معرفة الشاذ من الروايات |
| 29. foll. 75-78. | معرفة سنن رسول الله صلى الله عليه و سلم |
| 30. foll. 79-81. | معرفة الاخبار التى لا معارض لها بوجه من الوجوه |
| 31. fol. 82 ^a . | معرفة زيادات الفاظ فقهية فى الاحاديث بتعدد بها بالزيادة راو واحد |
| 32. foll 82 ^b -85. | معرفة مذاهب المحدثين |
| 33. foll. 86-89. | معرفة العلوم من مذكرات الحديث |
| 34. fol. 90 ^a . | معرفة التصحيفات فى المتنون |
| 35. foll. 90 ^b -93 ^a . | معرفة تصحيفات المحدثين فى الاسانيد |
| 36. foll. 93 ^b -95. | معرفة الاخوة و الاخوات من الصعابة و التابعين و اتباعهم الى عصرنا هذا |

Foll. 96-123. Part V.

Begins like Part II. and contains descriptions of the following 7 classes :—

37. foll. 98-99. معرفة جماعة من الصحابة و التابعين و اتباع التابعين
 38. foll. 100-104. معرفة قبائل الرواة من الصحابة و التابعين و اتباعهم الى عصرنا هذا كل من له نسب في العرب مشهور
 39. foll. 105-109 معرفة انساب المحدثين من الصحابة الى عصرنا هذا
 40. foll. 110-112. معرفة اسامي المحدثين
 41. foll. 113-117. معرفة الكنى للصحابة و التابعين و اتباعهم الى عصرنا هذا
 42. foll. 118-121. معرفة بلدان رواة الحديث و اوطانهم
 43. foll. 122-123. معرفة الموالى و اولاد الموالى من رواة الحديث

Foll. 124-148. Part VI.

Begins like Part II, and contains descriptions of the following 4 classes :—

44. foll. 127-131. معرفة اعمار المحدثين من ولادتهم الى وقت وفاتهم
 45. foll. 132-135. معرفة القاب المحدثين
 46. foll. 136-138. معرفة رواية الاقران من التابعين و اتباع التابعين و من بعدهم من علماء المسلمين
 47. foll. 139-148. معرفة المتشابهة في قبائل الرواة و بلدانهم و اسمائهم و كناههم و صناعاتهم

Foll. 149-166. Part VII.

Begins like Part II, and contains descriptions of the following 5 classes :—

48. foll. 151-152. معرفة مغازي رسول الله صلى الله عليه و سلم و سرائره و بعونه و كتبه الى المشركين
 49. foll. 153-158. معرفة الائمة الثقات المشهورين من التابعين و اتباعهم
 50. foll. 159-161. جمع ابواب التي بجمعها اصحاب الحديث
 51. foll. 162-163. معرفة جماعة من الرواة التابعين و من بعدهم لم يحتج بعدتهم في الصحيح
 52. foll. 164-166. معرفة من رخص في العرض على العالم

Only one other copy of the work is mentioned, viz., in 'Âṣifiyah Library, Hyderabad. See printed list, vol. i, No. 440.

The present copy is not written carefully. Frequent corrections are wanted. Dated, A.H. 1291.

No. 438.

foll. 29 ; lines 26 : size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 9\frac{1}{2}$.

كتاب الكفاية في معرفة

أصول الرواية

KITÂB AL KIFÂYAH FÎ MA'RIFAT AL UŞÛL AR RIWÂYAH.

An old and extremely valuable copy of *Al Kifâyah*, one of the most useful works on the Science of Ḥadīṣ but unfortunately incomplete, containing only Parts vi and vii of the work. In fact, no library appears to possess a complete copy. The two parts contained in the present copy discuss the question of whether, if the narration is not verbatim but is expressed in the narrator's own words, and yet the sense of the Ḥadīṣ is correct, it may be accepted as valid ; and if so, under what conditions. The present copy was for some time in possession of Prince Aḥmad (the son of the famous Sultān Ṣalāḥaddin), and bears the autograph notes of Prince Aḥmad and of many traditionists and scholars, male and female, who studied from this copy.

Author.—Abû Bakr Aḥmad bîn 'Alî bîn Ṣâbit al Khaṭîb al Baġdâdî أبو بكر أحمد بن علي بن ثابت الخطيب البغدادي, known as a very prominent traditionist and historian of Baġdâd. He was born in a village of 'Irâq, A.H. 392 = A.D. 1002, where he received his education. In A.H. 411, to acquaint himself thoroughly with Islamic literature, he undertook journeys to different Islamic countries, such as Baṣra, Syria, Nishâpûr, Egypt, Mecca, Medina and Baġdâd. He permanently settled in the last-mentioned place. He composed nearly 100 works, most of them on tradition history and biography. He bequeathed his library, containing all his compositions and collections, for the use of the Muhammadan public of Baġdâd. He died in A.H. 463 = A.D. 1071, and was buried near the tomb of Biṣhr Ḥafî, a well-known Ṣufî of Baġdâd. For his life and works, see Ḥuffâẓ, vol. iii, p. 331 ; Brock., vol. i, p. 329 (where A.H. 403 is a misprint for 463, as the date of the author's death).

Foll. 1-13 Part vi. The present part is defective at the beginning. It begins abruptly thus :—

صدوق مؤتمن عليه يحدث أخبرنا أحمد بن محمد بن عبد الله

الكتب قال انبأنا أحمد بن جعفر بن مسلم الجبيلي نا أحمد بن موسى

الجوهري الربيع بن سليمان قال قال الشافعي حاكياً عن سائل سأله قد اراك
تقبل شهادة من لا يقبل حديثه الخ *

The present part consists of the following 14 Bâbs.

- I. fol. 1. باب ما جاء في رواية العديت على اللفظ ومن رأى ذلك
- II. fol. 2. باب ذكر الرواية ممن لم يجز ابدال كلمة بكلمة
- III. fol. 3^a. باب ذكر الرواية ممن لم يجز تقديم كلمة على كلمة
- IV. fol. 3^b. باب ذكر الرواية ممن لم يجز زيادة حرف واحد ولا حذفه وان
كان لا يغبر المعنى
- V. fol. 4^a. باب ذكر الرواية ممن لم يجز ابدال حرف بحرف وان كانت
صورتهما واحدة
- VI. fol. 4^b. باب ذكر الرواية ممن لم يجز تقديم حرف على حرف
- VII. fol. 5^a. باب ذكر الرواية ممن كان لا يرى رفع حرف منصوب ولا نصب
حرف مرفوع او مجرور وان كان معناه سواء
- VIII. fol. 5^b. باب في اتباع المحدث على لفظه وان خالف اللغة الفصيحة
- IX. foll. 6-7. باب ذكر الرواية ممن كان لا يرى نعت اللحن في الحديث
- X. fol. 8^a. باب ذكر الكتابة ممن قال لا يجب اداء حديث رسول الله
صلى الله عليه وسلم على لفظه ويجوز رواية غيره على المعنى الخ *
- XI. fol. 8^b-9^a. باب ذكر الرواية ممن اجاز النقصان في الحديث ولم يجز
الزيادة فيه
- XII. fol. 9^b. باب ما جاء في تقطيع المتن وتصريفه في الابواب
- XIII. fol. 10. باب ذكر الرواية ممن قال لا يجب تادية الحديث على الصواب
- XIV. fol. 11^a. باب ذكر الحجة في اجازة رواية الحديث بالمعنى

In the last Bâb, the author refers to another work of his own dealing with the same subject, thus —

و قد ذكرنا طريقه على الاستقصاء باختلاف الفاظها في كتاب اوردنا له *

In the colophon, it is stated that the present copy is a transcription of a reliable copy, studied under the two pupils of *Khatib Bagdâdî*, and annotated with their autograph notes. Two of these notes, relating the facts mentioned below, are quoted at the end of the present copy.

I. Copy of the first note, dated A.H. 515, runs thus:—

على الاصل سمعت جميعه بقرائي على الشيخ الامام ابى الحسن
محمد بن محمد بن مرزوق بن عبد الرزاق الزعفراني يوم الخميس تاسع

عشرين ذى القعدة من سنة خمس عشرة و خمسائة و كتب محمد بن
محمد بن احمد بن البلال الوراق *

The above note tells us that Muḥammad bin Muḥammad al Warrâq studied the work, in A.H. 515, under Muḥammad bin Marzûq (d. A.H. 517 = A.D. 1123), one of the pupils of Khâtîb.

II. Copy of the second note, dated A.H. 530, runs thus :-

وفيه (الاصل) قرأت جميع هذا الجزء سواء من اخيرة على والدي
ابي محمد يحيى بن علي بن محمد الطراح بحق اجازته من الخطيب
فسمع ذاك ابنتاي عزيزة وست الكتبة و ذاك في رجب سنة ثلثين
و خمسائة و كتبه علي بن يحيى بن علي بن محمد الطراح *

This note tells us that 'Alî bin Yahyâ bin 'Alî bin Muḥammad At Ṭarrâḥ studied the work, in A.H. 530, under his father Yahyâ, a pupil of Khâtîb; and, further, it is stated that 'Azîza and Sittal Katabah, the daughters of 'Alî bin Yahyâ, joined their father in a study of the present work.

The above note is followed in the original by an attestation made by Yahyâ, the father of the above-mentioned 'Alî, and is reproduced in our copy.

It runs thus. —

هذا صحيح و كتب يحيى بن علي بن محمد الطراح *

The present part bears the following 5 notes of the traditionists and scholars who studied from our copy.

(i) The first note runs thus :—

سمع جميع هذا الجزء هو السادس من كتاب الكفاية لابي بكر الخطيب
رحمه الله تعالى و الجزء الخامس على الشيخة الصالحة الصبية الاصيلية
ست الكتبة نعمة ابنة علي بن يحيى بحق سمعها من جدها يحيى
بن علي بن محمد الطراح باجازته من الخطيب صاحب الكتاب المولى
الاجل الملك المحسن العالم العامل الورع الزاهد الحافظ الفاضل الجليل
لاشتات الفضائل يمين الدولة سيد الملوك و السلاطين ابو العباس احمد بن
الملك الفاضل صلاح الدنيا و الدين سلطان الاسلام و المسلمين مستفقد بيت
الله المقدس من ايدي الكافرين ابني المظفر يوسف بن ايوب بن شادي
ادام الله سعده و رضي عن سلفه و الفقيهان ابو اسحق برهار

الدين ابن محمد بن مصمّم بن عبد الله الصوفي المصري و عفيف الدين
ابراهيم بن محاسن بن شاذى التاجر البغدادي بقراءة اسمعيل بن عبد
المحسن ابن الانماطي الانصاري و هذا خطه رضى الله به و غفرلهم و ذلك
بالمنزّل العلوي المحسني بدمشق فى مجلس واحد ليلة السفر من ثالث
رجب سنة احدى و ستمائة و لله المنة *

Ismâ'il bin 'Abdallâh bin 'Abdalmuḥsin Ibn al al Anmâtî (*d.* A.H. 619 = A.D. 1220), the scribe of the present note, and the author of *القصدّة الخافنة* (a poetical work on the various modes of reading the Qur'ân; see Berlin, No. 486), says that he and Abû'l 'Abbâs Aḥmad,* one of the twelve sons of the famous Sultân Ṣalâḥaddîn (A.H. 569–589 = A.D. 1169–1193), and the owner of the present copy, studied the work in A.H. 601 under a female traditionist, Ni'mah bint 'Alî bin Yaḥyâ, commonly called Ummu 'Abdalḡanî (*d.* A.H. 604 = A.D. 1204; see *Al Mashîkhat*, No. 322 above, fol. 228); and that two other scholars, whose names are mentioned in the note, joined them. The sitting for study took place in Alawî Manzil of Damascus. Ni'mah, a famous and reliable female traditionist, who received authority for narrating the present work from her grandfather (see Note No. II above), is one of the 6 female *Shaikhs* of 'Alî bin Aḥmad al Maqdisî (*d.* A.H. 690 = A.D. 1291), the author of *Al Mashîkhat*.

(ii) The second note runs thus:—

سمع جميعه و هو السادس من الكفاية للخطيب البغدادي رحمة الله و ما
بعده و هو السابع منه على الشيخة الاصيلية الصالحية الصبية ست [الكتبة]
نعمة ابنة علي بن يحيى بن الطراح بسماعها من جدها ابي محمد
يحيى باجازه من الخطيب المؤلف الشيخ الامام العالم الفقيه الواحد عماد
الدين ابو المجد اسمعيل بن هبة الله بقرآته و اخوه ابو اسحق ابراهيم نور الدين
و عز الدين ابو مطيع يحيى بن هبة الله بن احمد الفقيه الشافعي اليزدي
و عز الدين ابو محمد عبد العزيز بن عثمان بن ابي طاهر الهذيلي و ابن
اخيه ابو المظفر يوسف بن يعقوب و زين الدين ابو الحسن على بن يوسف
بن محمد الاصفهاني..... و عبد الرحمن بن يونس بن ابراهيم التونسي

* Historical works usually mention only those five sons of Sultân Ṣalâḥaddîn, who ruled after him; but it is known that he had seven other sons, of whom Prince Aḥmad was one.

و ابو الحجاج يوسف بن كلثوم بن احمد العيسى و عبد الجليل بن عبد
الجبار بن عبد الواسع الابهري تاب الله عليه و السماع بخطه و ذلك في يوم
الاثنين سابع رمضان المبارك سنة اثنى عشر و ستمائة بمدرسة الملك العزيز رحمه
الله بمكة بمكة دمعق حرسها الله تعالى و صم و ثبت و الحمد لله وحده
و الصلوة على رسوله *

This note tells us that Ismâ'il bin Hibatallâh (d. A.H. 654 = A.D. 1255; see *Tabaqât Ibn Mulaqqin*, fol. 109) and many others studied from the present copy in a sitting under a female traditionist, Ni'mah (mentioned in the preceding note). The sitting took place, in A.H. 602, in the Madrasah 'Azîziyah of Damascus, founded by King 'Azîz (A.H. 589-595 = A.D. 1192-1198), one of the five sons of Sultân Şalâhaddin who ruled after him.

(iii) The third note runs as follows: -

سمع جميع هذا الجزء و هو السادس من الكفاية للخطيب على
الشيخة الصالحة الجلييلة ست الكتبة نعمة بنت على بن يحيى بن الطراح
سماعها من جدتها ناجزته من الخطيب بمرأة ابراهيم بن سمدان بن عيسى
المزاني و هذا خطه و ابو الفضل عبد الباري ابن يحيى بن عوض المقدسى
و نجم الدين ابو عبد الله محمد و ابو الطاهر اسماعيل و ابو اسحق ابراهيم
و ابو عمر و عثمان بنو الامام زين الدين ابى الحسن على بن محمد بن
على جميل الدصارى المغافرى خطيب المسجد الأقصى في ذى الحجة
سنة ثلث و ستمائة *

The above note gives us to understand that, in A.H. 603, Ibrâhîm bin Samnân and 'Abdalbârî bin Yahyâ (traditionists of the 7th century A.H.) and some others studied the work from the present copy under Ni'mah the female traditionist mentioned in the above note.

(iv) The fourth note is transcribed by 'Alî bin Mas'ûd (d. A.H. 704 = A.D. 1304) in an abridged form from the note, dated A.H. 599, written in the original copy. It runs thus:—

سمع على ست الكتبة بذات الطراح بمرأة كاتب السماع في اصله ابى
الفتح محمد بن الحافظ عبد الغنى بن عبد الواحد المقدسى جماعة منهم
الشيخ ابو عمر محمد بن احمد بن محمد قدامة و اولاده احمد و زينب

و عائشة و خديجة و خضر و عبد الرحمن في ثالث المحرم سنة
تسع و تسعين و خمسمائة نقله على بن مسعود من الاصل مختصرا *

The above note tells us that, in A.H. 599, Ābū'l Faṭḥ Muḥammad bin 'Abdalḡanî (d. A.H. 613 = A.D. 1213), the scribe of the original note, and many others studied from the original copy under Ni'mah, the female traditionist.

(v) The fifth note runs as follows:—

سمع جميع هذا الجزء و هو السادس من كتاب الكفاية على الشيخ
الفقيه الى الله نجم الدين ابي بكر محمد بن علي بن المظفر Sic بحق
سماعه لجميعه من ست الكتبة بسندها فيه و باجازته من الحافظ ابي محمد
القاسم باجازته من طاهر بن سهل عن الخطيب بقراءة مالكه الشيخ الامام
المحدث ابي الحسن على بن مسعود بن نفيس الموصلى ثم الحلبي
الشيخ الصالح بن سلمان بن جابر الموازي و ابو بكر بن محمد بن علي بن
سلطان الرسغيني و صلاح الدين ابو الحسن محمد بن محمد بن احمد بن
بدر البعلبكي ثم الدمشقي و صح و ثبت بجامع دمشق في يوم الثلاثاء
منتصف جمادى الاولى سنة سبع و ستين و ستمائة و سمعه ما قبله الى
الاول علي بن عبد الكافي بن عبد الملك الربيعي الشافعي حامدا لله تعالى
و مصليا على نبيه *

The writer of the above note, 'Alî bin 'Abdalkâfi*, says that, in A.H. 667, he and Abû'l Ḥasan 'Alî bin Mas'ûd (d. A.H. 704 = A.D. 1304), who came into possession of the present copy after Prince Aḥmad, studied the work, with some others, under Najmaddîn Muḥammad bin 'Alî in the Jâmi' Masjid of Damascus. Ibn Rajab, in Ṭabaqât, vol. iv, fol. 106^b, gives us to understand that Abû'l Ḥasan 'Alî collected a large number of books, which he bequeathed to the public of Damascus.

Foll. 15-29. Part vii. The title-page of the present part bears

* We notice discrepancies in the statements of the biographers about the date of death of 'Alî bin 'Abdalkâfi, a famous traditionist, known also as a good scribe. Dahabî, in Ḥuffâz, vol. i, p. 281, places his death in A.H. 662 (اتنين و ستين و ستمائة) : while Ibn Mulaqqin, in Ṭabaqât, fol. 259, mentions his death in A.H. 682. The present autograph note of 'Alî bin 'Abdalkâfi, which is dated A.H. 667, is documentary authority for rejecting the date given by Dahabî and accepting that given by Ibn Mulaqqin.

the following autograph note of Prince Aḥmad, the son of Sultān Ṣalāḥaddīn, remarking that he studied from the present copy :—
 سماع لا حمد بن يوسف بن ابوب عفى الله عنه.

The present part begins with two Isnāds the first of which runs thus :—

اخبرنا الشيخ ابو الحسن محمد بن مرزوق بن عبد الرزاق الزعفراني
 رضي الله عنه قال انبأنا الشيخ الحافظ ابوبكر احمد بن علي بن ثابت بن
 احمد الخطيب *

The second, which is noted on the margin, runs thus :—

اخبرنا نعمه بذت علي بن يحيى بن علي الطواح قراءة عليها وانا
 اسمع في ليلة النصف من رجب سنة احدى و ستمائة بدمشق اخبرنا
 جدي يحيى بن علي قراءة عليه سنة ثلثين و خمسمائة اخبرنا الحافظ ابوبكر
 احمد بن علي بن ثابت الخطيب اجازة قال الخ *

This part is divided into the following 15 Bâbs :—

- I. foll. 15-17. باب ذكر الروايف من كان يذهب الى اجازة الرواية على
 المعنى من السلف و ساق بعض اخبارهم في ذلك
- II. fol. 18^a. باب ما جاء في ارسال الراوى للمحدث اذا سئل بعد ذلك
 عن اسناده فذكره
- III. foll. 18^b-19^a. باب ما جاء في المحدث لم يندعه باسناد آخر و يقول
 عند منتهى الاسناد مثله يعنى مثل الحديث المتقدم هل يجوز ان
 يروى الحديث الثانى معروفا و ساق فيه لفظ الحديث ام لا
- IV fol 19^b باب ما جاء في تعريق النسخة المدرجة و تجديد الاسناد
 المذكور لمنونسا
- V. fol. 20^a. باب في المحدث يروى حديثا عن شيخ بنسبه فيه لم يروى
 بعضه عن ذلك الشيخ احاديث بسنده و لا بنسبه
- VI. fol. 20^b. باب في استثبات الحافظ ما شك فيه من كتاب غيره او حفظه
- VII. fol. 20^b. باب ذكر الرواية عن فلان حدثنا فلان و نسي فلان
- VIII. fol. 21^a. باب فمن وجد في كتابه خلاف ما حفظه عن المحدث
- IX. foll. 21^b-22^a. باب في ان الحافظ اذا نسي حديثا سمعه من شيخ
 و لم يتبين حفظه في حال سماعه لم يعجزه ان يرويه نازلا عن
 ضبطه عن ذلك الشيخ

- X fol. 22^b. باب في ان السعي الحفظ لا يعند عن حديثه الا بما رواه من اصل كتابه
- XI. fol. 22^b. باب فيمن خالفه آخر احفظ منه فعكس خلافه له في روايته
- XII. fol. 23^a. باب القول في من كان معولة على الرواية من كتبه لسوء حفظه و ذكر الشرائط لذلك
- XIII fol. 24. باب ذكر من روى عنه من السلف اجارة الرواية من الكتاب الصحيح وان لم يحفظ الراوى ما فيه
- XIV foll 25-26. باب القول فدمن وحد في كتابه اخطاه حديثا فشك سمعه ام لا
- XV. fol. 27. باب في المقالة وتصحيح الكتاب

The present part is followed at the end by five notes, dated A. H. 599, 601, 602, 603, 667 respectively, which agree verbatim with those noticed in Part vi above. In addition to the above, we notice an autograph note by Ismâ'il bin Batish (*d.* A. H. 654 = A. D. 1255), a prominent traditionist and author of several works of the 6th century.

As already stated, a complete copy of this valuable work is not mentioned in any catalogue. For some other parts of the work, see Berlin, No. 1039; Lied, No. 1737; Cairo, vol. i. p. 244.

Written in fair Naskh Not dated; apparently 6th century A. H.

No. 439.

foll. 22; lines 19: size $6\frac{1}{2} \times 4\frac{1}{2}$: 5×3 .

ملا يسع المحدث جهله

MÂLÂ YASÂ'U AL MUḤADDÎṢ JAHLAHÛ.

A useful and rare work on the Science of Ḥadîṣ.

By Abû Ḥafṣ 'Umar bin 'Abdalmajîd Al Qurashî أبو حفص عمر بن عبد المجيد القرشي, a traditionist of the 6th century A. H., the date of whose death is not fixed by his biographers. The fact that the present work was composed in A. H. 579 tells us that he was alive in that year.

Beginning:—

الحمد لله الذي وفقنا لتوحيدده وفضلنا على كثير النعم *

The work is rare. Only one other copy is mentioned, viz., in Lied, No. 1743 : see Brock., vol. i, p. 371.

No. 440.

fol. 113 ; lines 23 ; size $7\frac{1}{2} \times 5$; $4\frac{1}{2} \times 3\frac{1}{2}$.

كتاب معرفة انواع الحديث

KITÂB U MA'RIFAT I 'ANWÂ'AL HADÎŞ.

(Also called Muqaddimatu Ibn Aş Şalâh.)

A very old and valuable copy of the Kitâb Ma'rifati Anwâ' al Hadîş, compared and revised by the author himself. It is a very useful work on the Science of Hadîş, divided into 65 Naw'. The materials in the present work are taken from Khatîb Bagdâdî's compositions on the Science of Hadîş.

Author : Taqiaddin Abû 'Umar 'Uşmân bin Salâhaddîn Abi'l Qâsim 'Abdarrahmân bin Mûsâ bin Abî Naşr bin As Şalâh ash Shahrâzûrî تقي الدين ابو عمر عثمان بن صلاح الدين ابي القاسم عدد الرحمن بن الصلاح الشهرزوري, a scholar of repute in the Qur'ânic branches, tradition and jurisprudence, and specially noteworthy for his skill in removing the discrepancies of Hadîş. He was born in A.H. 577 = A.D. 1181, and studied under his father and many others. He worked as professor in the Madrasah Salâhiyah of Jerusalem. In A.H. 616, he was appointed professor of Shâfi'î jurisprudence in the Madrasah Rawâhiyah of Damascus. Shortly after, he took his seat as a professor of the Juwainîyah Madrasah. Later on, King Ashraf bin Mûsâ (A.H. 626-635 = A.D. 1228-1337) of the Ayyûbids appointed him the first professor in a Madrasah built by him in Damascus known as Ashrafiyah, where he worked till his death in 643 = A.D. 1243. For his life and works, see Tabaqât Ibn Shuhba, fol. 86 ; Brock., vol. i, p. 359.

Beginning :—

قال الشيخ تقي الدين ابو عمر عثمان ربنا آتانا من
لذلك رحمة هذا وان علم الحديث من افضل العلوم الغاضلة *

For other copies of the work, see Cairo, vol. i, p. 352 ; Râmpûr Library, p. 128. The work was lithographed in Lucknow, A.H. 1304.

The colophon runs thus :—

آخر الكتاب و الحمد لله حق وحده و الصلوة على محمد و عبيده
و سام بجز في العشر الأوسط من شهر رمضان المبارك من سنة سبع و ثلاثين
و سبعمائة *

Written in good Naskh. Dated, A. H. 637.

The following autograph note of the author gives us to understand that the MS. was studied under him . الحمد لله بلغ قراءة على كتيبه .
مؤلفه عثمان .

No. 441.

fol. 147 ; lines 15 , size $\times 4\frac{1}{2}$: 5×3 .

Another copy of the same, followed by four short treatises on different subjects

Written in fair Naskh. Dated, A. H. 976.

Towards the end, the scribe, who does not reveal his name, thus enabling us to judge of the reliability of his copy, says that the present copy is a transcription of that studied under Asiladdîn 'Abdallâh bin 'Abdarrahmân (*d.* A. H. 883 = A. D. 1478), the author of *Ad Durj ad Dusr* (see Lib. Persian Catalogue vol. vi, No. 485) : and that Asiladdîn's copy was a transcription of one revised and marginally annotated by Khwâja Mahmûd Al Pârasâ (*d.* A. H. 822 = A. D. 1420), the author of *Fasl al Khitâb* . Khwâja's was a transcription of a copy studied under the author, bearing an Ijâza granted by the author to his pupil, Mutahhir, in A. H. 638.

Fol. 137-147. Four treatises

I. Fol. 137^b-139^a. رسالة في ان الصلوة للمصطفى افضل الصلوة . A treatise on the superior efficacy of addressing prayers (صلوة) to Muhammad, the Prophet

By Muḥammad bin As'ad ad Dawwânî (*d.* A. H. 907 = A. D. 1501).

Beginning :—

وله الحمد و على نبيه الصلوة و السلام الخ *

The treatise ends thus :—

نمت الرسالة للدواني

II. Fol. 139^b. رسالة في بيان العحدث اذا مات الانسان انقطع عمله الا من نلته . A treatise explaining the Ḥadīṣ which indicates that, when a man dies, everything connected with him ends, except three things.

By an anonymous author.

Beginning .

ان احسن حديث يحدث به المحدثون الخ

III. Foll. 140-144^a. رسالة في تعريف الحديث الحسن. A treatise defining the Ḥadīṣ Ḥasīn, a kind of Ḥadīṣ

By an anonymous author

Beginning:—

الحمد لله الذي جعل الدين من احسن النعم والله
الذي جعل الحديث بنقسم الى قسمين صحيح وضعيف الخ *

IV. Foll. 144^b-147. رسالة في رتبة الله النساء. A treatise discussing the theological question of whether the female will be denied the privilege of obtaining a view of God on the Day of Judgment. The author holds that women will not be denied that privilege.

By Jalāladdīn Abdarraḥmān bin Abī Bakr as-Suvūṭī (d. A. H. 911 = A. D. 1505)
عبد الرحمن بن أبي بكر السوطي

Beginning:—

الحمد كفى و سلام على عبادة الدين اصطفى هذا تأليف
في رتبة الله النساء رتبة الله تعالى يوم القيمة حاصل لكل احد من الرجال
والنساء *

No. 442.

Foll. 78. Lines 27. Size 9½ x 6½. 6½ x 3½.

التنقيد و 'يضاح

AL TANQĪD WA AL 'IDĀH.

A very correct and valuable copy of a commentary on the preceding work, compared with the autograph copy by the commentator's son.

By Abū 'l-Faḍl Abdarraḥmān bin Ḥasan bin 'Abdarraḥmān Al-Īrāqī (ابو الفضل عبد الرحمن بن حسن بن عبد الرحمن العراقي), the most eminent and reliable traditionist of his age, who was also known for his special merits in the Qur'ānic branches and jurisprudence. He has composed many useful works on those subjects. He was born in Mihrān (a place near Cairo), A. H. 725 = A. D. 1325. As he was brought up in 'Iraq, he is known to us as Al-Īrāqī. He in order to complete his studies visited Syria, Arabia, Alexandria, Emessa, Aleppo, Heliopolis and some other places. He worked as professor of Ḥadīṣ and jurisprudence in the institutions of different countries and cities. In A. H. 788, he was appointed Qāḍī and Khatīb of

Medina. He spent his later years in Egypt, i.e., from A.H. 795 till his death in A.H. 806 = A.D. 1406, devoting himself mostly to Amâlî (i.e., sittings for the teaching of tradition by dictation).

For his life and works, see Brock., vol. ii, p. 65; Al Qabs al Hâwî, fol. 102; Tabaqât Ibn Shuhba, fol. 187.

Beginning:—

الحمد الذي ايهما لا يوضح ما ايهما و افهم الاصطلاح و لو شاء لم يفهم.....
و بعد فان احسن ما صنف اهل الحديث فى معرفة الاصطلاح كتاب علوم
الحديث لابن الصلاح *

The commentator, in the preface, mentions the following two Shaiḫs, under whom he studied the text, and received the Sanad for narrating the same:—

- I. خليل بن ككلدي (d. A.H. 761 = A.D. 1361).
- II. بهاء الدين عبد الله (d. A.H. 777 = A.D. 1277).

The colophon tells us that the commentary was composed in A.H. 702

Only one other copy of the work is noticed, viz., in Jeni, Nos. 295-6.

The following note below the colophon, and the autograph note by Aḥmad (d. A.H. 826 = A.D. 1422; see No 318 above), the commentator's son, repeated in several places in the margin, tell us that, in A.H. 811, the present copy was thoroughly compared by him with the autograph copy.

The note below the colophon runs thus:—

تمت مقابلة هذا الكتاب و مراجعته بتبليغ المصنف وهو الامام
الحافظ المسند افضل المحدثين فى زمانه شبنم شيوخنا المولى المسند
زين الدين عبد الرحيم العراقي اوائل ربيع الاخر فى سنة الكادية العشر بعد
الثمانمائة من الهجرة النبوية بالمدرسة المنصورية *

The autograph note in the margin runs thus:—

بلغ سماعا و بحثا بالاصل كتبه احمد بن العراقي *

Written in fair Naskh. Undated; but the note below the colophon, quoted above, indicates that the present copy was made in or before A.H. 811.

Foll. 76^b-78 contain the copy of a letter of Salafî (d. A.H. 576 = A.D. 1180) to Zamakhsharî (d. A.H. 538 = A.D. 1143), requesting him for a Sanad, and Zamakhsharî's reply with a Sanad granted by him to Salafî.

No. 443.

fol. 210 ; lines 21 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4\frac{1}{2}$.

شرح الالفية

SHARH AL ALFĪYAH.

An old copy of the abridged commentary on the commentator's own versified treatise (At Tabṣirah Wa at Taḍkirah), known as Alfīyah, consisting as it does of 1,000 verses. Alfīyah is itself an abridgment of Ibn Ṣalāḥ's work (see Nos 440-41 above), with certain additions.

By Abū'l Faḍl 'Abdarrahīm bin Ḥasan Al 'Irāqī عبد الفضل بن الحسن العراقي (d. A.H. 806 = A.D. 1406 ; see No. 442 above), the author of Alfīyah

The colophon gives us to understand that the text (Alfīyah) was composed in A.H. 762 ; and that the commentary was composed in A.H. 771.

Written in good Naskh. Dated, A.H. 809.

Scribe : أبو جعفر محمد بن أحمد العجمي, a traditionist and author of several works, who died in A.H. 849 = A.D. 1446 ; see Mu'jam Ibn Fahd, fol. 188.

The present copy is of special value, as it was studied by the commentator's son ; see the Sanad quoted below.

Ibn Al 'Ajamī (d. A.H. 841 = A.D. 1438), the author of certain works, for which see Brock.. vol. ii, p. 67, in the following autograph Sanad at the end of the MS., says that, in A.H. 813, Aḥmad (the commentator's son), Abū Ja'far Muḥammad, the scribe, and some others studied the work under him (Ibn Al 'Ajamī) in Ḥalab ; and the Sanad was granted to all who studied.

بلغ الامام الاوحد قاضي المسلمين شهاب الدين ابو جعفر محمد بن
الامام شهاب الدين احمد بن الامام العالم كمال الدين عمر بن العجمي
الشهير بابن الضياء قراءة على وسمعه المفسر الاوحد المبلغ ولي الدين
ابوزرعة..... واجزت لهم ما يجوز لي روايته متلفظاً بذلك كتب
ابراهيم بن محمد بن خليل سبط ابن العجمي الحلبي الشهير بالمحدث
وذلك في ثامن صفر من سنة ثلاث عشرة وثمانمائة بالمدرسة الشرقية
بحلب *

This is followed by a copy of the Sanad granted by the commentator to Ibn Al 'Ajamī, the writer of the above Sanad.

No. 444.

fol. 220, lines 21; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

The Same

Another valuable copy of the same. Written in good Naskh.
Dated, A.H. 838

Scribe حسن بن طيماسي.

Ibrâhîm bin Muḥammad Ibn al Ajamî (the writer of the Sanad contained in the preceding copy), in the following autograph Sanad at the end of the present copy, tells us that, in A.H. 839, he granted a Sanad to his two pupils, Abû Bakr al Hâzimî and 'Umar bin As Sarrâj, who studied under him from the present copy.

بلغ الشيخ شرف الدين ابوبكر الحازمي فوادة على و سمعه الشيخ زين
الدين عمر بن السراج و اجزت لهما و كان الختم بعد العصر حادي عشر
المحرم سنة تسع و ثلاثين و ثمانمائة كده ابراهيم المحدث *

The fact that the copy bears various marginal notes, indicating that it was studied and compared repeatedly by a number of traditionists and scholars, is testimony to the value and correctness of the MS

No. 445.

fol. 229; lines 29; size $10\frac{1}{2} \times 7\frac{1}{2}$; 8×5

The Same.

Another copy of the same. Written in good Naskh; dated, A.H. 842.

Scribe محمد بن محمد بن محمد بن سليمان البكري.

No. 446.

fol. 131; lines 29; size $10\frac{1}{2} \times 7\frac{1}{2}$; 8×5

The Same

Another copy of the same; dated, A.H. 972
Written in good Naskh

No. 447.

fol. 10, lines 12; size 6½ × 5½; 6 × 3½

الخلاصة في معرفة

أصول الحديث

AL KHULÂŞATU FÎ MA'RIFATI UŞÛL AL ḤADÎŞ.

A beautiful copy of *Khulasah*, a work on the Science of *Ḥadis*. The present work is based upon the following work:

I. *Muqaddimah* by Ibn Salah (Nos. 440-44 above).

II. *Irshad*, by Nawawi (*id.* A. H. 634 = A. D. 1232).

III. *Al Manhal al Rawi* by Ibn Jumrah (*id.* A. H. 73 = A. D. 1332).

Author: Abû 'Abdallâh al Husam bin 'Abdallâh bin Muhammad at Tibî (عبد الله الحسام بن عبد الله الطيبي) (*id.* A. H. 743 = A. D. 1342; see No. 354 above).

Beginning

الحمد لله على فضله ورسالته المبررة بين يديه ... و بعد فناء
جبل من معرفة الحديث ...
المن الصالح ومختصر الإمام منى الدين المصطفى والفاضل بدر الدين يعرف
بأن جماعه ... وسماه "خلاصة في معرفة الحديث" ونبته على
مقدمة و على ثلاثة معاني وحسنه الله *

For other copies of the work, see Berlin, No. 1064 A S., No. 455, Cairo, vol. vii, p. 217.

The present copy bears a frontispiece written within gold-ruled borders.

Written in beautiful Naskh.

No. 448.

fol. 12, lines 15; size 10 × 7, 7 × 3.

المختصر في أصول الحديث

AL MUKHTAŞAR FÎ UŞÛL AL ḤADÎŞ.

An abridgment of the preceding work, serving as a useful manual on the Science of *Ḥadis*.

By 'Alî bin Muḥammad علي بن محمد, commonly known as Sayyid Ash Sharîf al Jurjanî (*d.* A. H. 816 = A. D. 1413; see No. 356 above).

Beginning:—

هذا مختصر جامع لمعرفة علم الحديث مرتب على مقدمة و مقاصد *

The passage running thus:

الحمد لله رب العالمين و الصلوة على محمد و آله و بعد *

quoted in the commentary, No. 450 below, as the preface of the present treatise, is omitted in this copy.

Marginal notes are found throughout the copy.

A commentary on the present work by Maulavi 'Abdal Ḥaî of Lucknow, known as ظفر الـماني, was printed in A. H. 1304.

Written in good Naskh. Dated, A. H. 1005

No. 449.

foll. 12; lines 15; size $8\frac{1}{2} \times 6 : 5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in good Naskh. Not dated; apparently 12th century A. H.

No. 450.

foll. 63; lines 19; size $6\frac{1}{2} \times 4\frac{1}{2} : 4\frac{1}{2} \times 3\frac{1}{2}$.

المختصر و شرحه

AL MUKHTAṢAR WA SHARḤUHÛ.

The Mukhtaṣar and a commentary on the same, bound in one volume.

I. Foll. 1–9. Al Mukhtaṣar, beginning and ending like No. 449 above.

II. Foll. 10–63. Sharḥ al Mukhtaṣar. An autograph copy of the commentary.

By Abû 'Abdarrahmân Muḥammad ابو عبد الرحمن محمد, commonly called Al Ḥanafî الحنفى, a scholar of Bukhârâ of the 10th century A. H. He composed the present commentary in Bukhârâ in A. H. 935, as appears from the following colophon:—

وقع الفراغ من تأليف هذا الشرح وقت الظهر يوم الثلاثاء و الخامس
عشر من شوال سنة خمس و ثلاثين و تسعمائة علي يد مؤلفه الفقير الى
الله ابي عبد الرحمن محمد المشتقر بالحذفي رحمه الله ببلد بخارا *

Beginning:—

الحمد هو الثناء على الجميل الاختيارى من نعمة او غيرها
و بعد فهذا مختصر مجمل فليل اللفظ كثير المعني الخ *

Written in good Naskh. Dated, A.H. 935

No. 451.

fol. 9; lines 20; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

مختصر الخلاصه

MUKHTAṢAR AL KHULĀṢAH.

An abridgment of Tîbî's Al Khulâṣah (see No. 447 above).

By Hibatallâh bin 'Aṭîallâh al Ḥasanî al Ḥusainî عطي الله بن عطى
الله الحسيني الحسيني. Neither the author nor the present work is men-
tioned in any catalogue. No mention of this author or his compo-
sitions appears in biographical works; but that he was a scholar of
the 9th century A.H. is suggested by the fact that, on fol. 7^a, he
refers to Aḥmad bin 'Umar bin Abû'l Futûḥ (d. A.H. 796 = A.D. 1396)
as his grandfather and teacher, thus:—

قد جمع اكثر المسلسلة جدى و شيخى سلطان المحدثين نور الحق
و الدين احمد ابو الفتوح قدس سره *

Again, he criticises the author of another abridgment of Tîbî's
Khulâṣah, referring to him, not by name, but as احد من اعظم المحققين
(one of the greatest scholars). Now, generally, only a contempor-
ary author is referred to in this way; and the only other abridgment
known to us is No. 448 above, by As Sayyid Sharîf (d. A.H. 816 =
A.D. 1413) Hence we may conclude that Hibatallâh was a con-
temporary of Sayyid, and a scholar of the 9th century A.H.

Beginning:—

منه الاستعانة و الاستفادة و التميم بوسيلة نبيه الكريم كما انعمت على
و علمني من تأويل الاحاديث الخ *

Written in good Naskh. Not dated, apparently 12th century

A. H.

No. 452.

fol. 37; lines 17; size $8\frac{1}{2} \times 7$ 6×4

جواهر الاصول فى علم حديث

الرسول

JAWĀHĪR AL USŪL FĪ ‘ILM ḤADĪS AR RASŪL.

A useful and rare work on the Science of Ḥadīs, divided into four Qisms, a Fātiḥa and a Khâtumah. The Fātiḥa is sub-divided into seven Lam’.

Author: Abû’l Faïd Muḥammad bin Ahmad bin ‘Alī al Fâsī ابو الفاضل محمد بن احمد بن على الفاسي. The author who died in A. H. 832 = A. D. 1429, is mentioned in Berlin, vol. x, p. 289, and in Brock., vol. ii, p. 172; but we have failed to trace any mention of the author’s present composition either in the catalogues or in the biographical works.

Beginning: —

الحمد لله لمن اجمع حديث كلامه القديم و الصلوة و السلام على من
احسن كلام حديثه ومدة رسالته فى اصول الحديث
موسومة بجواهر الاصول فى علم حديث الرسول الخ *

Written in good Naskh. Not dated; apparently 13th century

A. H.

No. 453.

fol. 25; lines 22; size 10×6 ; 7×4 .

نزهة النظر في شرح نخبة

الفكر

NUZHAT AN NAẒAR FĪ SHARḤI NUKḤBAT AL-FIKAR.

A commentary on Nukhbat (a well-known treatise on the Science of Ḥadīs), by Shihābaddīn Ahmad bin Alī al Hajar al

Asqalânî (c. a. h. 852 = a. d. 1449), the author of the treatise. See Lib. Cat., vol. v, part 1, No. 159.

Beginning --

الحمد لله الذي م نزل علما جدا فيوما سمعنا صدقا و اشد ان لا اله الا الله وحده لا شريك له

The work has been repeatedly printed in India.

For other copies of the work see Berlin, No. 1095. Rampûr Library Nos. 31-24.

Written in fair Naskh. Dated a. h. 1005.

No. 454.

fol. 99. Lines 19, size 10 x 6 7/8 x 3 1/2.

شرح شرح نخبة الفكر

SHARH U SHARH I NUKHBAT AL FIKAR.

A beautiful copy of a rare commentary on Nuzha, the preceding work. The name of the commentator does not appear anywhere in the MS., nor is the commentary mentioned in any catalogue; but an exhaustive study of all the commentaries on Nuzha contained in the Library resulted in the fortunate discovery of the following passage (see fol. 97 of No. 455 below) in the commentary by 'Alî Qârî, which establishes the identity of the present commentator. This passage, which is quoted by 'Alî Qârî from the commentary on Nuzha by Wajihaddîn, is word for word from *اعترض على* to *لم* on fol. 35 of the present MS. which is, without doubt, Wajihaddîn's commentary.

والاشرح وجيه الدين المزدني اعترض عليه استاذي مولانا ابو البركات
دند قال اولامى الاجمال وهى عبارة عن يكون خاطئة قال من اصانته فبين
كلامه ندافع الا ان يكون لفظة لم هذا وقع نصحيحا من الناسخ او زلة من القلم
ثم قال اخذنى بعض اخواني انه سأل الشيخاوى عنه فقال وقع لفظة لم
خاطئا واخرج نسخة من عنده وليس فيه لفظة لم.

Wajihaddîn al Gujratî المعتراتي, who was a famous traditionist and scholar of Gujrat, died in a. h. 998 = a. d. 1590.

See Subḥat al Marjân, fol. 101 ; where, in the list of his compositions, the present commentary is mentioned, but no details are given. Wajîhaddîn, in the passage quoted above, holds that the word لم in the passage contained in the text of Nuzha which runs thus :—

المراد به من لم يرجع جانب امالته على جانب خطاه *

is wrongly transcribed in the various copies. Though the text is in the course of studies in almost all Madrasahs, and has been repeatedly printed, yet the above mistake pointed out by Wajîhaddîn is not commonly known to scholars.

Beginning :—

الحمد لله الذي حمدا يوافي نعمه و يكافي مزیده اللهم صل على
محمد كلما ذكره الداكرون و غفل عن ذكره الغافلون النخ *

Written in beautiful Naskh. Bears a frontispiece. Not dated ; apparently 11th century A.H.

No. 455.

fol. 168 ; lines 21 ; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

شرح شرح النخبة

SHARḤ U SHARḤ I AN NUKHBAH.

A commentary on Nuzha (see No. 453 above).

By Mullâ 'Alî Qârî الملا علي القاري (d. A.H. 1014 = A.D. 1605). See Lib. Cat., vol. v, part i, No. 237.

Beginning :—

الحمد لله صحيح كلامه القديم الذي هو احسن الحديث النخ *

A copy of the work is noticed in Berlin, No. 1109.

Written in fair Naskh. Not dated ; apparently 12th century

A.H.

No. 456.

foll. 302; lines 27; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

قضاء الوطر من نزهة
النظر

QADÂ' AL WATAR MIN NUZHAT AN NAZAR.

An extensive commentary on Nuzha (see No. 453 above).

By Burhânaddîn Ibrâhîm bin Ibrâhîm al Laqânî al Mâlîkî ابراهيم بن ابراهيم اللقاني المالكي, a well-known scholar belonging to the Mâlîkî school, who is the author of a number of works on different subjects. He worked as a professor of Jâmi' Azhar in Cairo. He died in A.H. 1041 = A.D. 1631. See *Khulâṣât al Aṣar*, vol. i, p. 6; Brock., vol. ii, p. 316.

Beginning:—

حمدا لك اللهم على ما ابرزت في افلاك الهداية من طواع
الحديث النخ *

The present commentary was composed in A.H. 1023, as appears from the following colophon:—

قال مؤلفه عفى الله و كان الشروع في جمعة لعشر مضين من
جمادى الاولى من شهر سنة ثلاثين بعد الالف و الفراغ منه بعد عصر
يوم الثالث رابع شهر رمضان من شهر تلك السنة النخ *

The fact that the words عفى عنه (used for a living person) are used for the author by the scribe suggests that the present copy was written during the life-time of the author.

Written in fair Naskh. Not dated; apparently 11th century A.H.

No. 457.

foll. 64; lines 15; size $9\frac{1}{2} \times 6$; 7×4 .

زبدة الانظار

ZUBDAT AL ANZÂR.

A very beautiful copy of a rare commentary on Nuzha (see No. 453 above), dedicated to Farrukh Siyar (A.H. 1124–1131 = A.D. 1713–1719).

By Taqî bin Shâh Muḥammad bin ‘Abdalmalik al Lanuri تقي بن شاه محمد بن عبد الملك الاهوري. Neither the commentary nor the commentator is noticed in any catalogue; but the fact that the commentator refers to himself as a Lâhûrî, and that he dedicates the present commentary to Farrukh Siyar, suggests that he was a scholar of Lahore in the 12th century A.H. The copy is written in beautiful Naskh, with a frontispiece; and the name of the King is written in gold letters, so that it is possible that the present copy was presented to Farrukh Siyar.

Beginning :—

حمدك على نوائف نعمائك ونشكر على توالى آلائك النعم *
 * حمدك على نوائف نعمائك ونشكر على توالى آلائك النعم

Written in Naskh. Not dated; apparently 12th century.

No. 458.

fol. 128; lines 17: size $8\frac{1}{2} \times 5\frac{1}{2} \cdot 6\frac{1}{2} \times 3\frac{1}{2}$.

كنز الأصول فى معرفة

حديث الرسول

KANZ AL UṢŪL FÎ MA'RIFAT I HADÎŞ AR RASŪL.

A commentary on the commentator's own versified treatise, entitled *Ḥirz al Uṣul*, on the Science of Ḥadîş.

By Ni'matallâh bin Muḥammad al Kuchak as Samarqandî نعمته الله بن محمد بن كوكچ السمرقندى. In his commentary, the present commentator quotes a number of authors, the latest being 'Alî Qârî (d. A.H. 1014 = A.D. 1605), whom he mentions on fol. 86 thus :—

و قد قال مولانا الشيخ علي القاري في شرح المشكوة الذميمة و

التدليل النعم *

The fact that he sometimes refers to 'Alî Qârî as مولانا (my master) and sometimes as شيخنا (my teacher) suggests that the author was a pupil of 'Alî Qârî, and thus a scholar of the 11th century A.H.

Beginning :—

الحمد لله الذي شرح صدورنا باخبار النبوة ونور قلوبنا بانوار

اثر المصطفوية النعم *

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 459.

foll. 161 : lines 31 ; size $12 \times 8\frac{1}{2}$; 9×6 .

توضيح الافكار لمعاني
تنقيح الانظار و مرآة النظر

TAUDÎH AL AFKÂR LÎ MA'ÂNÎ
TANQÎH AL ANZÂR
WA
MIR'AT AN NAZAR.

These two works of the same author are bound in one volume.

Foll. 1-151. Taudîh al Afkâr, a rare commentary on Tanqîh al Anzâr, a work on the Science of Ḥadîṣ, by Ibrāhīm al Wazīr (who died after A.H. 860 = A.D. 1450) See, for a copy of the text, Berlin, No. 1118

By Muhammad bin Ismâ'îl al Amîr محمد بن اسمعيل الامير (d. A.H. 1182 = A.D. 1769 ; see No. 339 above).

Beginning. —

حمدا لك يا من صح سدد كل كمال اليه فلا يحوم حوله فدح و اعلا
..... و سميته توضيح الافكار لتنقيح معاني الانظار النخ •

We are not acquainted with any other copy of the commentary.

Foll. 152-161. Mir'ât an Nazar, a collection of discourses of Muḥammad bin Ismâ'îl with certain scholars on the point جرح و تعديل (criticism of the merits of the traditionists), a famous point of the Science of Ḥadîṣ. by the same Muḥammad bin Ismâ'îl.

Beginning —

حمدا لك يا واهب كل كمال النخ *

Both works are written in the same hand (Naskh). Dated, A.H. 1181.

SHI'ÂS' WORKS ON THE SCIENCE OF HADÎŞ.

No. 460.

foll. 7 ; lines 12 ; size $6\frac{1}{2} \times 4\frac{1}{2}$: $4\frac{1}{2} \times 2\frac{1}{2}$.

الوجيزة

AL WAJÎZAH.

A treatise on the Science of Hadîş, divided into a Muqaddimah and six Fasls.

By Bahâ'addîn Muḥammad bin 'Abdaş Samad al Ḥârisî بهاء الدين محمد بن عبد الصمد الحارثي (*d.* A. H. 1081 = A. D. 1622 ; see Lib. Cat., vol. v, part i, No. 290).

Beginning :—

الحمد لله الذي على نعمائه المتواترة وآلانه المستقيضة المتكاثرة

النم *

The present work was originally composed as a Muqaddimah to the author's previous work, Al Ḥabl al Matîn, a work on Hadîş ; but, later on, was regarded as an independent work.

Written in Nasta'liq. Not dated ; apparently 13th century A. H.

MIXED CONTENTS IN TRADITION.

No. 461.

foll. 45 ; lines 18 ; size $9\frac{1}{2} \times 6$; 8×4 .

المجموعه في الحديث

AL MAJMÛ'AH FÎ AL ḤADÎŞ.

The present Majmû'ah contains the following two commentaries on Arba'in by Nawawî (*d.* A. H. 678 = A. D. 1278). See Lib. Cat., vol. v, part i, No. 275.

I. Foll. 1-20. تحفة المحبين Tuhfat Al Muhibbîn, a commentary on Arba'in, by Shaikh Muḥammad al Ḥayât As Sindî (d. A.H. 1163 = A.D. 1752). For another copy and other particulars of the commentary and of the author, see Lib. Cat., vol. v, part i, No. 286. The present copy is a transcription of one belonging to Maulavî Sa'id of Patna, described in Lib. Cat., vol. v, part i, No. 277.

Beginning:—

الحمد حمدا يليق به النخ *

Written in Nasta'liq. Dated, A.H. 1263.

Scribe: عبد القادر, the son of 'Atiqallâh, a pupil of the above-mentioned Maulavî Sa'id.

II. Foll. 21-45. شرح الاربعين Sharḥ Al Arba'in, a commentary on Nawawî's Arba'in, by Nawawî himself. For another copy and other particulars, see Lib. Cat., vol. v, part i, No. 278.

Beginning:—

الحمد لله رب العالمين قيوم السموات والارضين

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 462.

fol. 171; lines 17; size $7 \times 5\frac{1}{2}$; 5×4 .

المجموعه في الحديث

AL MAJMU'AH FÎ AL ḤADÎŞ.

An old and exceedingly valuable copy of a Majmû'ah, containing 12 rare treatises on Ḥadîş, written in the beginning of the 8th century A.H. It bears several autograph Sanads and autograph notes of the chiefs, nobles, traditionists (male and female) and scholars, numbering not less than 1,500 in all, of the 8th century A.H., who studied from the present copy of Majmû'ah in Damascus. We notice that, in A.H. 763, one Aḥmad bin Ya'qûb bin Ishâq bin Khwâja, a scholar of our province (Bihar) studied from the present copy in Damascus (see Sanad II, on treatise No. VI). This most valuable possession of the Library was in the use of scholars of Damascus until A.H. 838. See Sanad No. VI, on treatise No. XII. In A.H. 1179 it fell into the hands of one Muṣṭafâ bin 'Alî, a scholar of Ḥamât, as appears from the following note on fol. 14^a:—

الحمد على نعمه تشرف بتملك هذا المجموع متعلى الخطوط
لسادة الحفاظ والمحدثين الكرام فقير عفوره مصطفى بن علي حموي
أده جعل الله التقوى زاده النخ *

The 12 treatises referred to above are as follows

Foll. 1-13. I. *الابدال العوالي* Al Abdâl al 'Awâlî A rare treatise, containing 31 'Awâlî Ḥadîṣ, the narrators of which are known for their great longevity. Thirty Ḥadîṣ are taken in the present work from *الغلائبات*, a work on 'Awâlî Ḥadîṣ by Abû Bak Muḥammad bin 'Abdallâh bin Ibrâhîm (d. A.H. 359 = A.D. 969), and one Ḥadîṣ of the same category is taken from Al Fawâ'id of Mazk (d. A.H. 362 = A.D. 972).

Author: Abû'l 'Abbâs Aḥmad bin 'Abdalḥalîm bin 'Abdallâl bin Muḥammad *أبو العباس أحمد بن عبد الحليم بن عبد الله بن محمد*, commonly known as Ibn Taimîyah *ابن تيمية*, a scholar and an author of great repute, belonging to the Hanbalî school, known for his special merits and masterly abilities in tradition, jurisprudence and theology. He composed more than 300 works on different branches of Islamic literature. He was born in A.H. 661, and studied under his father and a large number of scholars and traditionists. (For the 40 *Shaiḥs* of the author, see the present *Majmû'ah*, treatise No. XII.)

The author was a scholar of great independence of mind, and was recognised as a great critic. He engaged in controversy with many contemporary scholars and Ṣūfis. He did not hesitate even to differ on certain points from the four Imâms (Abû Ḥanîfa, Mâlik, Shâfi'î and Aḥmad bin Ḥanbal); and boldly criticised many early authorities, Ṣūfis, theologians and traditionists. His boldness and independence, as well as his prejudice against highly esteemed Ṣūfi and scholars of early times, aroused bitter resentment against him and led to his being frequently removed from the post of professor of several institutions, and more than once being sent to prison. Ibn Ḥajar, in *Ad Durar*, tells us that, in A.H. 709, Ibn Taimîyah withdrew some of his views, being convinced of his own error. He was sent to jail for the last time in A.H. 726 for condemning the practice of visiting tombs (*مسألة زيارة القبور*), and died in jail in A.H. 728 = A.D. 1328. Though he was criticised for his prejudice and opposition to accepted views, yet his merits and scholarship were unanimously admitted. For his life and works, see *Huḡfâẓ*, vol. iv, p. 228; *Ad Durar al Kâminah*, vol. i, fol. 94; *Ar Radd al Wâfir* Brock., vol. ii, p. 100.

Beginning :—

اخذنا ابو حفص عمر بن محمد بن طبرزد البغدادي المؤدب قال
انباؤنا ابو القاسم هبة الله بن محمد عبد الواحد بن احمد بن حصين
الشيباني قال انباؤنا ابو طالب محمد بن محمد بن ابراهيم بن غيلان البزاز
قال انباؤنا ابوبكر محمد بن عبد الله بن ابراهيم الشافعي البزاز قال الحديث
الاول :—

حدثنا بشر بن موسى الاسدي ثنا زكريا بن عدي انباؤنا عبد الله بن عمر
عن عبد الله بن عقيل عن جابر قال خرجت مع رسول الله صلى الله عليه
وسلم الى امرأة من الانصار في نخل يقال لها الاشواف ففرشت لرسول الله
صلى الله عليه وسلم تحت صور يقال لها المرشوش فقال رسول الله صلى
الله عليه وسلم الآن يأتيكم رجل من اهل الجنة فجاء ابوبكر ثم قال الآن يأتيكم
رجل من اهل الجنة فجاء عمر ثم قال الآن يأتيكم رجل من اهل الجنة
قال لقد رأيته مطاطباً رأسه من تحت الصور ثم يقول اللهم ان شئت
جعلته علياً فجاء علي ثم ان الانصارية ذبحت شاة وصنعها فاكل واكلنا
فلما حضرت الظهر قام فصلى وصلينا ماتوضاً ولا توفأنا فلما حضرت العصر
صلى وصلينا ما توضاً و ما توفأنا (ت) عن عبد بن حميد عن زكريا ابن
عدي النعم •

Each Ḥadīṣ is followed by one of the following abbreviations, indicating the work in which the Ḥadīṣ is found.

ت for Turmūdī, خ for Bukhārī, م for Muslim, ق for Darquṭnī's Sunan, د for Dāramī, ن for Nasā'ī.

The present treatise was composed before A.H. 682, as appears from Sanad No. I attached to the present treatise, described below

The colophon and Sanad No. IV, described below, give us to understand that the present MS. is a transcription of the autograph copy; and that Aḥmad bin 'Abdallāh (d. A.H. 749 = A.D. 1349) was both scribe and owner of the copy at the time.

Written in fair Naskh. The MS. is not dated; but we may conclude that it was written in or before A.H. 732, which is the date of the Sanad last referred to.

Our copy contains a note and 8 Sanads, of which the first three Sanads are copies of those contained in the original autograph copy of the treatise, while the rest belong exclusively to the present copy.

Sanads :—

I. Dated, Damascus, A.H. 682. The writer of the Sanad, who does not reveal his name, says that, in A.H. 682, Qâsim bin Muḥammad al Barzâlî (*d.* A.H. 739 = A.D. 1339) and many others (male and female), mentioned in the Sanad, studied the work at the house of Barzâlî in Damascus under Zainab bint Makkî (*d.* A.H. 688 = A.D. 1291 ; see *Mir'ât al Janân*, fol. 432), a famous female traditionist, commonly called *ام احمد* ; and that an *Ijâza* was granted by her to all who attended the sitting.

سمع هذه الاحاديث على الشيخة ام احمد زينب بنت مكى بن علي بن كامل الكراني بسماعها من ابن طبرزد بقراءة منتقيها الامام تقى الدين احمد بن عبد الحكيم بن عبد السلام بن تيمية الكراني القاسم بن محمد بن يوسف بن البرزالي و خديجة بنت الشيخ sic بن شيخ عثمان الرومي و آخرون يوم الخميس لانتصاف جمادى الآخرة سنة اثنين و ثمانين و ستمائة بمنزل البرزالي المذكور بدمشق و اجازت

II. Dated, Damascus, A.H. 684. The writer of the present Sanad, who does not mention his name, says that, in A.H. 684, Ṣafiaddîn al Armawî (*d.* A.H. 723 = A.D. 1323) and many others studied the work at the Dâr al Ḥadîṣ Ashrafîyah (a famous institution of Ḥadîṣ in Damascus) under Badraddîn Aḥmad bin Shaibân (*d.* A.H. 685 = A.D. 1288) ; and that an *Ijâza* was granted by Badraddîn to all who attended the sitting.

سمعها على الشيخ بدر الدين احمد بن شيبان بن تغلب الشيباني بسماعه من ابن طبرزد بقراءة صفى الدين محمود ابى بكر الارموى جمال الدين يوسف بن الزكي بن عبد الرحمن بن يوسف المزني و صح يوم الخميس من شعبان سنة اربع و ثمانين و ستمائة بدار الحديث الاشرفية بدمشق و اجاز لهم

III. Dated, Madrasah Diyâ'iyah 'of Damascus, A.H. 684. The writer of the Sanad, who does not give his name, says that, in A.H. 684, Ṣafiaddîn Al Armawî (noticed in the above Sanad), Ismâ'il bin Yûsuf.

Fâtîmah bint Aḥmad (noticed in Ad Durar, vol. ii, fol. 139) and many others studied the work at the Madrasah Ḍiyâ'iyah of Damascus under 'Alî bin Aḥmad al Maqdisî (d. A.H. 690 = A.D. 1291), the author of Al Mashîkhat (No. 322 above); and that an Ijâza was granted by the same 'Alî Maqdisî to all who attended the sitting.

سمعها على الشيخ فخر الدين على بن احمد بن عبد الواحد بسماعه
من ابن طبرزد بقراءة صفى الدين المذكور عز الدين عبد الرحمن بن شيخ
ابراهيم بن عبد الله بن شيخ ابي عمر و اخوه ابو عبد الله محمد و فاطمة
بنت احمد و علي بن عبد الله بن عبد الرحمن ابن السراج ... و اسمعيل
بن يوسف بن احمد
يوم السبت رابع عشرين رمضان سنة اربع و ثمانين و ستمائة بالضيائية سفح
افاسيون و اجازهم مايجوز له روايته *

IV. Dated, Madrasah Ḍiyâ'iyah of Damascus, A.H. 732. The writer of the Sanad, Muḥammad bin Yaḥyâ al Maqdisî (d. A.H. 759 = A.D. 1359), says that, in A.H. 732, Muḥammad bin 'Abdallâh (d. A.H. 793 = A.D. 1393) and his brother, Aḥmad bin 'Abdallâh (d. A.H. 749 = A.D. 1349), the scribe and owner of the treatise, studied the work from the present copy at the Madrasah Ḍiyâ'iyah of Damascus under their father, 'Abdallâh bin Aḥmad (d. A.H. 737 = A.D. 1337), the writer of Sanads II and III attached to treatise No. II below; and that a group of scholars, including the writer of the Sanad, attended the sitting.

سمع جميع هذا الجزء على الشيخ الامام الحافظ الزاهد بقية السلف
محب الدين ابي محمد عبد الله بن شيخ الامام شهاب الدين احمد بن
الامام محب الدين عبد الله بن احمد بن محمد بن ابراهيم المقدسي ...
بقراءة ولده الفقيه المحدث الفاضل المفيد شمس الدين ابي بكر محمد
اخوه صاحب الجزء و كاتبه المحدث الفاضل الذكي المحصل شهاب الدين
ابو الفتح احمد وفق الله توفيق اهل طاعة و محمد بن يحيى
المقدسي و هذا خطه و صح ذلك سنة اثنين و ثلثين و سبعمائة
بالضيائية بسفح جبل قاسبون

V. Dated, the Monastery of 'Izzaddîn of Damascus, A.H. 732. The writer of this note, Aḥmad bin 'Abdallâh, noticed in the above

Sanad as the scribe and owner of our copy, says that, in A.H. 732. Jamâladdîn Muḥammad bin Yûsuf (*d.* A.H. 741 = A.D. 1341) and he himself studied the present treatise at the Monastery of 'Izzaddîn under Jamâladdîn Yûsuf bin 'Abdarrahmân al Mizzî (*d.* A.H. 742 = A.D. 1342), the author of Tuḥfa (see Lib. Cat, vol. v, part i, No. 229) and the brother of Muḥammad bin Yûsuf, mentioned above.

قرأت هذا الجزء كله على شيخنا الامام الحافظ البارع الناقد الحجة
عمدة الحافظ جمال الدين ابى الحجاج يوسف بن الزكي عبد الرحمن بن
يوسف المزني بسماعه الاحاديث المنتقاة
فسمعه اخوه الصالح ابو عبد الله محمد و صح ذلك بكرة يوم الثلاثاء السادس
عشر ذى الحجة سنة اثنى و ثلاثين و سبعمائة بخانقاه عز الدين ابن القلانسي
بسفح فاسيون و كتب احمد بن عبد الله بن المحب عبد الله بن احمد بن
ابي بكر محمد بن ابراهيم المقدسي عفى الله عنهم الخ *

The above note was attested by Jamâladdîn al Mizzî, under whom the work was studied, thus:—

صحيح ذلك و كتب يوسف بن الزكي عبد الرحمن بن يوسف المزني *

VI. Dated, the Madrasah Ṣâliḥîyah of Damascus, A.H. 732. The writer of the Sanad, Muḥammad bin 'Alî bin Ḥasan bin Ḥamza al Ḥusainî (*d.* A.H. 732 = A.D. 1332), says that, in A.H. 732, he studied the work from the present copy at Madrasah Ṣâliḥîyah under Ismâ'îl bin Yûsuf, noticed in Sanad No. III, with a group of traditionists mentioned in the Sanad; and that an Ijâza was granted by him to all who attended the sitting.

قرأت هذا الجزء على الشيخ المسند مجد الدين اسمعيل بن
يوسف بن احمد بن محمد المقدسي
..... و صح ذلك و ثبت يوم الجمعة سابع عشرين شوال سنة اثنى و ثلاثين
و سبعمائة بالصالحية و اجاز لنا جميع مروياته و كتب محمد بن علي بن
حسن بن حمرة الحسيني عفى الله عنه *

VII. Dated, the Jâmi' Muẓaffarî of Damascus, A.H. 732. The writer of the present Sanad, Muḥammad bin 'Alî al Ḥusainî (the writer of Sanad No. VI above), says that, on the 27th Shawwâl, A.H.

732, Muḥammad bin Aḥmad and he himself again studied the work from the present copy at Jâmi' Muẓaffarî under Abû'l 'Abbâs Aḥmad bin 'Abdallâh bin Aḥmad al Ḥamawî (*d.* A.H. 735 = A.D. 1335), a traditionist and supervisor of endowments of Damascus. See *Ad Durar*, vol. i, fol. 85. The said Abû'l 'Abbâs granted an *Ijaza* to both of them.

ثم قراءة في التاريخ المذكور على الشيخ الجليل الكبير شهاب الدين
ابو العباس احمد بن عبد الله بن احمد البارزي الحموي بسماعه من ابن
البخاري بسماعه من ابن طبرزد وسنده ... سمع المحدث شمس الدين
ابو عبد الله محمد بن احمد وصح هذا بالمظفرى و اجاز لنا جميع
مروياته كتب محمد بن على الحسينى *

VIII. Dated, the Ashrafiyah Madrasah of Damascus, A.H. 741. The writer of the Sanad, who does not reveal his name, says that, in A.H. 741, Muḥammad bin Ḥasan bin Naqîb (a traditionist of the 8th century A.H.; see *Ad Dûrar*, vol. ii, fol. 436), with a group of male and female scholars not less than 40 in number, studied the work from the present copy at Madrasah Ashrafiyah under the following four Shaikhs, who granted an *Ijâzâ* to all the students attending the sitting.

- i. Mizzi (*d.* A.H. 742 = A.D. 1342), the author of *Tuhfâ*. See *Lib. Cat.*, vol. v, part i, No. 229.
- ii. Taqîaddîn Aḥmad bin Muḥammad bin Aḥmad, a traditionist of the 8th century A.H.
- iii. Muḥammad bin Ismâ'il bin Ibrâhîm al Khabbâzî (*d.* A.H. 756 = A.D. 1356).
- iv. Aḥmad bin Ibrâhîm bin Ismâ'il al Tanûkhî (*d.* A.H. 743 = A.D. 1343).

سمع الغيلانيات على المشائخ الاربعة السادة الاخيار الحافظ جمال الدين
بن الحاج بن الزكي عبد الرحمن بن يوسف المزني وتقى الدين احمد بن
صلاح الدين محمد بن احمد بن بدر البعلبي و شمس الدين محمد بن اسمعيل
بن ابراهيم بن الخباز و شهاب الدين احمد بن ابراهيم بن اسمعيل التفوخي
..... بقراءة شمس الدين أبي عبد الله
محمد بن حسن بن النقيب الجماعة يوم الجمعة حادى

عشرين ربيع الاول سنة احدى و اربعين و سبعمائة بدار الحديث الاشرفية
بدمشق و الحمد لله رب العالمين *

IX. Dated, the Madrasah Ashrafîyah of Damascus, A.H. 736. The writer of the Sanad, 'Umar bin 'Abdallâh bin Aḥmad (d. A.H. 781 = A.D. 1381), says that in A.H. 756 he, with a group of students not less than 60 in number, studied the work from the present copy at the Madrasah Ashrafîyah under Shaikh Muḥammad bin Aḥmad bin Ibrâhîm (d. A.H. 780 = A.D. 1380); and that the Shaikh granted an Ijâza to all the students.

قرأت جميع هذا الجزء و فيه ثلاثون حديثاً من الغيلانيات و حديث
واحد من الفوائد الزكي على الشيخ الصالح المعمر صلاح الدين ابي عبد الله
محمد بن الشيخ تقي الدين احمد بن الشيخ عز الدين ابراهيم بن شرف الدين
عبد الله بن شيخ ابي عمر محمد بن احمد بن محمد بن قدامة المقدسي
..... فسمعه الجماعة ابراهيم بن
الشيخ شمس الدين عبد الرحمن بن علي بن عبد الرحمن بن ابي عمر ...
..... و صح ذلك في يوم الخميس
تاسع تشرين شوال سنة ست و خمسين و سبعمائة بدار الحديث الاشرفية
بسفح قاسيون و اجاز لهم مايرويه و كتب عمر بن عبد الله بن احمد بن محمد
بن ابراهيم المقدسي عفى الله تعالى عنهم النخ *

Foll. 15-19. II. *Ar Ruba'iyât Min Şaḥîḥ Muslim*. A treatise on a collection of those 25 Ḥadîṣ from *Şaḥîḥ Muslim* (see Lib. Cat., vol. v, part i, No. 188) which are transmitted by Muslim (d. A.H. 261 = A.D. 875) from the Prophet through four intermediate sources.

By Amînaddîn Muḥammad bin Ibrâhîm bin Muḥammad al Wânî *الامين الدن محمد بن ابراهيم بن محمد الواني*, a famous traditionist and scholar of Damascus, who died in A.H. 735 = A.D. 1335; see *Ad Durar*, vol. ii, fol. 188. The following note on the title-page tells us that Amîn al Wânî compiled the present treatise for his father, who studied it under one Raḍiaddîn.

جزء فيه احاديث ربايعيات من صحيح مسلم بن حجاج رحمه الله من
اواخر الربع الاول من الكتاب من ميغادين سمعها الشيخ برهان الدين ابراهيم

بن محمد الواني مؤذن جامع دمشق على الرضى ابن البرهاني انتقاء
لجله ولده الامام امين الدين محمد *

Another note on the title-page gives us to understand that the author collected the 25 Ḥadīṣ in the present work from a copy of Ṣaḥīḥ Muslim, written by Ibn Qudāmah (*d.* A.H. 620 = A.D. 1223), a very reliable traditionist of the 7th century A.H.

Beginning with the Isnād of Ibn Qudāmah's copy, thus:—

اخبرنا ابو اسحق ابراهيم بن عمر بن مصر بن فارس الواسطي التاجر
قراءة عليه ونحن نسمع نا ابو القاسم منصور بن عبد المنعم بن عبد الله بن
محمد الفراوي سنة اثنين وستمائة بنيسابور قال نا الامام ابو عبد الله
محمد بن الفضل بن احمد الفراوي الصاعدي نا ابو الحسن عبد الغافر
الفارسي قال نا ابو احمد محمد بن عيسى ثنا الامام ابو الحسن مسلم بن
الحجاج القشيري قال الحديث الاول:—

حدثنا قتبة بن سعد نا ليت ح و حدثنا محمد بن ربح نا الليث
عن ابن شهاب عن انس بن مالك رضى الله عنه انه اخبره رسول الله
صلى الله عليه وسلم كان يصلى العصر والشمس مرتفعة *

At the end of the treatise, viz., on fol. 20, are seven Sanads, dated A.H. 664, 665, 665, 666, 666, 667, 688, transcribed from Ibn Qudāmah's copy of Ṣaḥīḥ Muslim.

Foll. 21–25 contain the Sanads and notes (18 in number) of those who studied from our copy of the present treatise.

Sanads:—

I. Dated, Damascus, A.H. 724. The writer of the Sanad, Muḥammad bin Yaḥyā (see Sanad IV, treatise No. I), says that, in A.H. 724, 'Abdallāh bin Aḥmad (*d.* A.H. 737 = A.D. 1337) and his two sons, Abū Bakr Muḥammad (*d.* A.H. 793 = A.D. 1393) and Abū'l Faṭḥ Aḥmad (*d.* A.H. 749 = A.D. 1349), and one daughter, Khudaija, with a group of traditionists not less than 30 in number including the writer of the Sanad, studied from the present copy under the following 3 Shaikhs near the Jāmi' Aqram of Damascus; and that an Ijāza was granted by them to those who attended the sitting.

- i. Yūsuf bin Muḥammad bin Sulaimān (*d.* A.H. 728 = A.D. 1328).

- ii. Aḥmad bin 'Abdallāh bin Aḥmad (*d.* A.H. 730 = A.D. 1330).
- iii. 'Abdarrahmān bin Muḥammad bin 'Abdalḥamīd, a traditionist of the 8th century A.H., noticed in Ad Durar, without the date of his death being given.

سمع جميع هذا الجزء على المشائخ الثلاثة الامام العالم ... يوسف ...
 بن محمد ... بن سليمان بن ابي العز بن وهب بن عطاء ... الحنفى
 ... و شهاب الدين ... احمد ... بن عبد الله بن احمد بن محمد بن ابراهيم
 وزين الدين عبد الرحمن بن محمد بن عبد الحميد بن عبد الهادي
 المقدسطين الكذبليين بقرأة صاحب الجزء الشيخ ... عبد الله
 بن المسمع الثاني و اولاده ابوبكر محمد و ابو الفتح احمد و ام الخير خديجة
 و محمد بن يحيى بن محمد و هذا خطه و صح
 ذلك في يوم السبت الرابع و العشرين من شهر جمادى الاولى سنة خمس
 و عشرين و سبعمائه بالقرب من جامع الاقزم بسفح قاسيون
 و اجازوا لنا جميع مايجوز له روايته الخ *

II. Dated, the Jāmi' Masjid of Damascus, A.H. 724 The writer of the Sanad, 'Abdallāh bin Aḥmad (*d.* A.H. 737 = A.D. 1337), says that in A.H. 724 he and many others, not less than 30 in number, studied from the present copy in Jāmi' Masjid of Damascus under the following 3 Shāikhs; and that an Ijāza was granted by them to all who attended the sitting.

- i. 'Alī bin Muḥammad bin 'Umar bin 'Abdarrahmān (*d.* A.H. 729 = A.D. 1329).
- ii. Shākir bin Isma'īl bin Ibrāhīm (*d.* A.H. 726 = A.D. 1326).
- iii. 'Alāaddīn Abī Daigam, noticed in Ad Durar without the date of his death being given, a traditionist of the 8th century A.H.

سمع جميع هذا الجزء على المشائخ الثلاثة نجم الدين ... على بن
 محمد بن عمر بن عبد الله الازدى و جلال الدين ... شاکر بن اسمعيل بن
 ابراهيم التفوخي و علاء الدين ابي ضيغم بن عبد الله العلمي ...
 بقرأة كاتب السماع عبد الله بن احمد بن المحب المقدسي يوم

الجمعة ثامن و عشرين جمادى الآخرة سنة اربع و عشرين و سبعمائة بجامع دمشق المحروسة و اجازوا لهم جمع ما يجوز لهم روايته الخ *

III. Dated, the Madrasah Diyâ'iyah of Damascus, A.H. 725. The writer of the present Sanad, 'Abdallâh bin Aḥmad, noticed above as the writer of the Sanad No. II, says that in A.H. 725 he, with a group of scholars not less than 50 in number, studied from the present copy at the Madrasah Diyâ'iyah of Damascus, under the following 6 Shaikhs; and that a joint Ijâza was granted by them to all who attended the sitting.

- i. Ibrâḥim bin Muḥammad al Wânî, the father of the author of the present treatise, noticed in Ad Durar without the date of his death being given.
- ii. Muḥammad bin Aḥmad bin Abî'l Haijâ' (d. A.H. 726 = A.D. 1326)
- iii. Muḥammad bin 'Alî bin Aḥmad al Maqdisî (d. A.H. 726 = A.D. 1326), the son of the author of Al Mashûkhat (No. 322 above).
- iv. Muḥammad bin Abî Bakr bin Tarkhân (d. A.H. 735 = A.D. 1335).
- v. Zainab bint 'Abdarrahmân (d. A.H. 737 = A.D. 1337).
- vi. Muḥammad bin Abî Bakr Ad Dâ'im (d. A.H. 743 = A.D. 1343).

سمع جميع هذا الجزء على المسائخ الستة برهان الدين
 ابي اسحق ابراهيم بن محمد الواني و شمس الدين ... محمد بن احمد
 بن ابي الهيجاء ... و شمس الدين ... محمد بن احمد بن عبد الواحد
 ابن البخاري و محمد بن ابي بكر بن محمد بن طرخان و شمس الدين
 ... محمد بن ابي بكر بن احمد بن عبد الدائم بن نعمة و ام عبد الله
 زينب بنت ... عبد الرحمن بن ابي عمر بن قدامه بقراءة كاتب
 السماع عبد الله بن احمد ابن المحب المقدسى يوم الخميس
 الرابع من جمادى الاولى سنة خمس و عشرين و سبعمائة بالمدرسة الضيائية
 بسفح قاسيون و اجازوا لهم من مروياتهم

IV. Dated, the Jâmi' Muẓaffarî of Damascus, A.H. 725. The writer of the present Sanad, Muḥammad bin Yahyâ, noticed above

as the writer of Sanad No. I, says that in A.H. 725 he, with a group of scholars not less than 30 in number, studied from the present copy at Jâmi' Muẓaffarî of Damascus under the following 2 Shaikhs : and that an Ijâza was granted by them to all who attended the sitting

- i. Muḥammad bin Ibrâhim bin 'Abdallâh (d. A.H. 748 = A.D. 1348).
- ii. 'Abdallâh bin Ibrâhim bin 'Abdallâh (d. A.H. 731 = A.D. 1331).

سمع جميع هذا الجز على الشيخين الاخوين ... الامام ابي عبد الله محمد و ابي محمد عبد الله ابني الامام عز الدين ابراهيم بن عبد الله بن بي عمر بن محمد بن احمد بن محمد بن قدامه المقدسي محمد بن يعقوب بن محمد بن سعد بن عبد الله المقدسي و هذا خطه صح ذلك في يوم الاثنين العشرين من جمادى الآخرة سنة خمس وعشرين و سبعمائة بالجامع المظفري بسفح جبل قاسيون و اجازوا جميع روياتهم

V. Dated, the Madrasah Najîbiyah of Damascus, A.H. 725 Muḥammad bin Yaḥyâ, noticed as the writer of the above Sanad is also the writer of the present Sanad. He tells us that, in A.H. 725 'Abdallâh bin Aḥmad (the writer of Sanad No. II above) and many others studied the present copy at Madrasah Najîbiyah under Aḥmad bin 'Abdalmuḥsin bin Ḥasan (d. A.H. 726 = A.D. 1326).

سمع جميع هذا الجز على القاضي الامام احمد بن عبد محسن بن حسن الدمشقي بقرأة الشيخ عبد الله بن احمد بن المحب بن عبد الله بن احمد بن محمد بن ابراهيم المقدسي ... ابناة وبكر محمد و ابو الفتح احمد و محمد بن يعقوب بن محمد بن سعد مقدسي و هذا خطه و ذلك في يوم الاربعاء التاسع و العشرين من جمادى الآخرة سنة خمس و عشرين و سبعمائة بالمدرسة النجيبية بدمشق *

VI. Dated, the Jâmi' Masjid of Damascus, A.H. 725. The same Muḥammad bin Yaḥyâ, noticed above, is the writer of the present Sanad. He tells us that in A.H. 725, "with a group of scholars not less than 50, he studied the present work in Jâmi' Masjid of Damascus

under the two following *Shaikhs*; and that an *Ijâza* was granted by them to all who joined the sitting.

i. Muḥammad bin Musallam (d. A.H. 726 = A.D. 1326).

ii. Muḥammad bin Muḥammad bin Nîmah, a traditionist of the 8th century A.H.

سمع جميع هذا الجزء على الشيخين سيدنا ... محمد بن مسلم بن ملك بن مزروع ... و محمد بن محمد بن نعمه بن احمد بن جعفر ... محمد بن يحيى بن محمد بن سعد المقدسي و هذا خطه ... و صح ذلك فى يوم الاربعاء الثانى و العشرين من شهر جمادى الآخرة سنة خمس و عشرين و سبعمائة بجامع دمشق المكروسة و اجاز لنا جميع ما يجوز لهما روايته *

VII. Dated, the Masjid of Arza of Damascus, A.H. 725, written by the same Muḥammad bin Yahyâ. He tells us that he again, with a group of scholars, studied the present copy under a female traditionist, Ummu Ibrâhim; and that an *Ijâza* was granted by her to all who attended the sitting.

و سمعه بالقراءة فى التأريخ المذكور على الشيخة الصالحة ام ابراهيم و اجازت لنا جميع ما يجوز له روايته *

VIII. Dated, the old Mosque (مسجد عتيق) of Damascus, A.H. 728. 'Abdallâh bin Aḥmad, noticed as the writer of Sanad No. II and of many other Sanads referred to above, is also the writer of the present Sanad. He tells us that with some others he, in A.H. 728, studied the present copy at the Masjid 'Atîq of Damascus under Muḥammad bin Ibrâhim bin 'Abdallâh (d. A.H. 748 = A.D. 1348); and that an *Ijâza* was granted to all who attended the sitting.

سمع جديع هذا الجزء على الشيخ محمد بن ابراهيم بن عبد الله ... بن محمد المقدسي بقراءة كاتب السماع عبد الله بن احمد سنة ثمان و عشرين و سبعمائة بالمسجد العتيق و اجاز لهم جميع مروياته *

IX. Dated, the Qâsiyûn of Damascus, A.H. 731; and written by Muḥammad bin Yahyâ, the writer of Sanad No. I and of many other Sanads noticed above. He tells us that, with a group of scholars

not less than 60 in number, he studied the present copy in A.H. 731 under the following two Shaiḥks; and that an Ijâza was granted by them to all who attended the sitting.

i. Qâsim bin Muḥammad al Barzâlî (d. A.H. 739 = 1339).

ii. Muḥammad bin Mahmûd as Salamî (d. A.H. 738 = A.D. 1338).

سمع جميع هذا الجزء على الشيخين الامام العلامة الاوحد البارح
الحجة الحافظ الناقد مؤرخ الشام ... القاسم بن محمد بن يوسف البرزالي
..... ومحمد بن زين الدين محمود بن ابي طاهر السلمي
..... بقرأة ماله محب الدين ابي محمد عبد الله بن احمد
المقدسي و صح ذلك يوم الثلاثاء الحادى والعشرين من
شهر رجب سنة احدى و ثلاثين و سبعمائة بسفح قاسيون و اجاز الجماعة
ما يجوز لهما روايته *

X. Dated, the Jâmi' Muzaffarî of Damascus, A.H. 732, and written by Ḥasan bin Muḥammad an Nâbulusî (d. A.H. 772 = A.D. 1372). He tells us that, in A.H. 732, he joined the sitting held at Jâmi' Muzaffarî for the study of the treatise under the following two Shaiḥks, who granted an Ijâza to all the students (20 in number).

i. Muḥammad bin Ibrâhîm (d. A.H. 748 = A.D. 1348).

ii. Muḥammad bin Abî Bakr ad Dâ'imî (d. A.H. 743 = A.D. 1343).

الحمد لله قرأت هذا الجزء على الشيخين عز الدين ابي عبد الله محمد
بن ابراهيم بن عبد الله بن ابي عمر بن قدامه و شمس الدين
ابي عبد الله محمد بن ابي بكر بن عبد الدائم فسمعه الجماعة
و اجازا و صح ذلك في يوم السبت الخامس من شعبان سنة اثنين
و ثلاثين و سبعمائة بالجامع المظفرى ... و كتبه حسن بن محمد
النابلسي

XI. Dated, the Masjid 'Atîq, close to the Madrasah of Abu 'Umar, A.H. 732. It was written by Qinqûq, the 'Governor of Damascus, who, according to Ad Durar, vol. ii, fol. 151, died in A.H. 771 = A.D. 1371. He tells us that, in A.H. 732, he and Ibrâhîm bin Abî Bakr bin Ya'qub bin Al Malik al 'Âdil (d. A.H. 746 = A.D. 1346), one of the descendants of King 'Âdil (A.H. 635-637 = A.D. 1238-1240 :

see Ad Durar, vol. i, fol. 11), with a group of scholars not less than 50 in number, studied the work from the present copy under Shaikh Muḥammad bin Aḥmad bin Ḥâzim, a traditionist of the 8th century A.H., who granted an Ijâza to all who attended the sitting.

سمع رباعيات من صحيح مسلم على الشيخ الصالح أحمد بن
محمد بن حازم بن حامد بن حسن المقدسي عماد الدين إبراهيم بن
أبي بكر بن يعقوب بن الملك العادل أبي بكر محمد بن أيوب
وكتب السماع قذجق بن بيدغان العلاني
يوم السبت ثاني عشر شعبان سنة اثني و ثلاثين و سبعمائة بالمسجد العتيق
مجاور دار القرآن لمدرسة أبي عمر بسفح قاسيون ظاهر مدينة دمشق
و اجاز الشيخ للسامعين ما يجوز له روايته *

XII. Dated, the house of Al Wânî in Damascus, A.H. 732. It was written by Muḥammad al Khaṭîb (d A.H. 735 = A.D. 1335). He says that, in A.H. 732, he and Ḥasan Nâbulusî, the writer of the above-mentioned Sanad No. X, with a group of scholars not less than 20 in number, studied the work from the present copy under Shaikh Ibrâhim bin Muḥammad al Wânî, the father of the author of the present work; and that an Ijâza was granted by him to all who attended the sitting.

سمع جميع هذا الجزء على الشيخ الاجل إبراهيم بن محمد
بن أحمد الواني رئيس المؤذنين بجامع دمشق... بقرأة الامام... بدر الدين
حسن بن محمد بن صالح بن محمد القابلسي و محمد بن
محمد بن محمود الخطيب و هذا خطه و صح ذلك في يوم الاثنين حادي
و عشرين شهر شعبان سنة اثنين و ثلاثين و سبعمائة بمنزل المسمع
بدمشق المدرسة و اجاز لنا جميع ما يجوز له روايته *

XIII. Dated, the Monastery Samsâṭiyah of Damascus, A.H. 732. It was written by 'Abdallâh bin Aḥmad, noticed as the writer of Sanad No. II and of many others. He studied at the Samsâṭiyah Monastery, with a group of traditionists, under the following two Shaikhs; and an Ijâza was granted by the latter to all who attended the sitting.

- i 'Alī bin Muḥammad bin Mamdūd (*d.* A.H. 736 = A.D. 1336).
 ii. 'Umar bin 'Abdallāh bin 'Abdalaḥad (*d.* A.H. 744 = A.D. 1344).

سمع جميع هذا الجزء على الشيخين الصالحين الجليلين الزاهدين
 علي بن محمد بن ممدود بن جامع بن عيسى البغدادي
 و الفقيه العالم عمر بن عبد الله بن عبد الاحد بقراءة
 كاتب السماع عبد الله بن احمد ... المقدسى و صح ذلك فى يوم
 الاحد الخامس عشر من ذى القعدة سنة اثنين و ثلاثين و سبعمائة بالخانقاه
 السمسطية جوار جامع دمشق و اجازا لهم *

XIV. Dated, Damascus, A.H. 739. The writer of the present Sanad, Ibrāhīm bin Muḥammad bin Abī Bakr al Ḥasanī, a traditionist of the 8th century A.H., says that, with a group of 10 traditionists, he studied the work from the present copy in A.H. 739 under Ṣafīyah bint Aḥmad, a female traditionist, who died in A.H. 741 = A.D. 1341. An Ijāza was granted to all who attended the sitting.

سمع جميع هذا الجزء على الشیخة الصالحة صفية بنت احمد ...
 المقدسى زوجة الشيخ بهاء الدين علي بن عمر و كاتب السماع
 ابراهيم بن محمد ابى بكر الحسنى سنة تسع و ثلاثين و سبعمائة
 و اجازت *

XV. Dated, Damascus, A.H. 734. It was written by Aḥmad bin 'Abdallāh (*d.* A.H. 749 = A.D. 1349), the owner and scribe of treatise No. I. He studied the work from the present copy in A.H. 734 under Bahā'addīn 'Alī bin 'Umar (*d.* A.H. 749 = A.D. 1349) and his wife, Ṣafīyah, noticed in the above Sanad. A number of traditionists, not less than 30 in number, joined the sitting; and an Ijāza was granted by them jointly to all who attended the sitting.

قرأته عليها و على والد اولادها بهاء الدين علي بن عمر بن احمد بن
 عمر بن ابى بكر فسمعه برهان الدين بن الكافى قطب الدين
 عبد الكريم و ابن المسمع و صح يوم الاربعاء ثالث عشر ربيع الاول
 سنة اربع و ثلاثين و سبعمائة و اجازا كتبه احمد بن عبد الله ابن المحب *

XVI. Dated, the Manzil of Saifaddîn Qinjûq in Damascus, A.H. 737. It was written by 'Abdallâh bin Aḥmad, the writer of many Sanads referred to above. He says that he and Saifaddîn Qinjûq, the Governor of Damascus (see Sanad No XI, above), with a group of scholars not less than 100 in number, studied under the following 6 Shaikhs, who jointly granted an Ijâza to all the students who attended the sitting. —

- i. Jamâladdîn Yûsuf al Mizzî (d. A.H. 742 = A.D. 1341).
- ii. Muḥammad bin Muḥammad bin Ḥasan an Nâ'ib (d. A.H. 750 = A.D. 1350).
- iii. 'Alî bin Muḥammad bin Mamdûd (d. A.H. 736 = A.D. 1336).
- iv. 'Abdallâh bin Ḥusain (d. A.H. 735 = A.D. 1335).
- v. Aḥmad bin Muḥammad bin Aḥmad (d. A.H. 742 = A.D. 1342).
- vi. 'Alâaddîn Abî Daigam Qarâsunqur, a scholar of the 8th century A.H.

سمع جميع هذا الجزء على الشيخ أبي الحجاج يوسف بن
الزكي بن يوسف المزني و محمد بن الحسن بن أبي الحسن ابن
نباتة المصري و علي بن محمد بن ممدود ... البغدادي و عبد الله
بن الحسن بن النائب و احمد بن محمد بن احمد ... المقدسي
و علاء الدين ابي ضيغم قرأستقر بن عبد الله العليمي
..... بقرأة كاتب السماع عبد الله بن احمد المقدسي ابنه احمد و عمر
..... و سيف الدين قنبحق بن بيدغان العلاني
و صح يوم الاحد سادس عشر شعبان سنة سبع و ثلاثين و سبعمائة بمنزل سيف
الدين قنبحق *

XVII. Dated, the Jâmi' Muzaffarî of Damascus, A.H. 745. It was written by Aḥmad bin 'Alî al Kurkî, a scholar of the 8th century. He, along with other scholars, studied the present treatise under Muḥammad bin Ibrâhîm bin 'Abdallâh (d. A.H. 748 = A.D. 1348), by whom an Ijâza was granted to the students who joined the sitting.

قرأت هذا الجزء على الشيخ محمد بن ابراهيم بن عبد الله بن
أبي عمر ... المقدسي و صح ذلك و ثبت يوم السبت رابع عشر

شوال سنة خمس و اربعين و سبعمائة بالجامع المظفري بسفح جبل قاسين
و اجاز لي ان اروي جميع ما يجوز له روايته بشرطه و كتبه متلفظا بذلك
احمد بن على الكركي *

XVIII. This note, dated A.H. 747, tells us that Ahmad bin 'Abdallâh (d. A.H. 749 = A.D. 1349), with a group of ten traditionists, studied the present treatise at Dâr al Ḥadîṣ al Ashrafiyah of Damascus under Muḥammad bin Ibrâhîm, referred to in the preceding Sanad.

Foll. 26-46. III. Juz'un fî hi Min 'Awâlî al Ḥadîṣ. A treatise consisting of 70 'Awâlî Ḥadîṣ and 3 'Âṣâr, transmitted from 19 Shaikhs of the author, arranged in alphabetical order.

By Qâsim bin Muḥammad bin Yûsuf al Barzâlî بن محمد بن يوسف البرزالي, a famous scholar and a reliable traditionist of Damascus. He studied under 2,000 Shaikhs, whom he mentions in Al Mu'jam, a big work of his in 26 volumes. He is commonly known as مؤرخ الشام (the historian of Syria). He composed a continuation of الروضتين في اخبار الدولتين, a well-known history of Egypt by Abû Shâmâ (d. A.H. 665 = A.D. 1268); see Hand-list, No. 2323. He is known as a good scribe, like his father, Muḥammad bin Yûsuf (see p. 223 below); and he transcribed a number of works. For his autograph, see Sanad on fol. 237^b, Al Mashîkhat, No. 3-2 above, and Sanad No. I, Treatise No VI, below). He died in A.H. 739 = A.D. 1339; see Ad Durar, vol. ii, fol. 147.

The scribe, 'Umar bin 'Abdallâh (d. A.H. 781 = A.D. 1381), gives us to understand in the colophon that Barzâlî composed the present treatise in the month of Jumâda I, and died a few months later, in the month of Dû'l Hijja. The scribe also mentions the 19 Shaikhs from whom he quotes the Ḥadîṣ in the present treatise, transmitted from three Shaikhs: (i) Abû 'Alî Ḥanbal (d. A.H. 604 = A.D. 1204); (ii) Ibn Tabar zad (d. A.H. 607 = A.D. 1207); (iii) Zaid bin Ḥasan al Kindî (d. A.H. 613 = A.D. 1213).

Beginning:—

اخبونا الشيخ الامام الحافظ علم الدين ابو محمد القاسم بن محمد بن يوسف البرزالي، قراءة عليه و نحن نسمع في جمادى الاولى سنة تسع و ثلاثين و سبعمائة و فيها مات رحمه الله... الشيخ الاول اخبونا الشيخ جمال الدين ابو العباس احمد بن ابي بكر بن سليمان بن علي بن سالم الدمشقي المعروف بابن الحموي قراءة عليه و انا اسمع قال انا ابو حفص عمر بن محمد

بن طبرزد البغدادي قرأ عليه و انا حاضر في مستهل جمادى الاولى س
ثلاث و ستمائة بالجامع المظفرى بسفح قاسيون قال انا ابو القاسم هبة الله اب
محمد بن عبد الواحد بن الحصين الشيباني قرأ عليه و انا اسمع في س
خمس و عشرين و خمسمائة قال ابو طالب محمد بن محمد بن ابراهيم بن
غيلان البرزاق قال انا ابوبكر محمد بن عبد الله بن ابراهيم الشافعي ثنا ابوب
احمد بن عبيد الله ثنا روح بن عبدة ثنا عثمان بن غياث انا ابو ن
عن ابي سعيد الخدري رضي الله عنه انه قال يمر الناس على حش
جهنم •

The scribe, in the above passage, tells us that he studied the work under Barzâlî in the month of Jumâda I, A.H. 739, the year in which the treatise was composed.

Muḥammad bin Yaḥyâ (d. A.H. 759 = A.D. 1359), the writer of many Sanads belonging to Treatise No. II, tells us in the following Autograph Sanad that, in the month of Jumâda I, A.H. 739, 'Umar bin 'Abdallâh, the scribe, studied the present treatise at Jâmi' Muzaffarî of Damascus under Barzâlî; and that a group of scholars, not less than 40 in number, including the writer of the present Sanad, joined the sitting, an Ijâza being granted by Barzâlî to all the students.

قرأت جميع هذا الجزء علي مخرجه الشيخ الامام العلامة الاوحد البارز
الحجة مؤرخ الشام عمدة الحفاظ و المحدثين علم الدين ابي محمد القاسم
بن محمد بن يوسف البرزالي الاشبلى الشافعي فسمعا
صاحب الجزء و كاتبه زين الدين ابو حفص عمر بن شيخنا
محب الدين ابي محمد عبد الله و صح ذلك و ثبت في يوم
الثلاثاء عاشر جمادى الاولى سنة تسع و ثلاثين و سبعمائة بالجامع المظفرى بسفح
قاسيون و اجاز المسمع الجماعة المذكورين جميع ما يجوز له روايته و عدتهم
اربعون نفسا و كتب محمد بن يحيى بن محمد بن يحيى ... المقدسي •

Foll. 49-60. 1V. جزء فيه من عوالى الحديث. Juz'un fi hi Min 'Awâlî al Ḥadîṣ. A treatise by Barzâlî (d. A.H. 739 = A.D. 1339), the author of treatise No. III. It consists of 50 'Awâlî Ḥadîṣ, transmitted from 6 female Shaikhs of Barzâlî, arranged in alpha-

betical order. It was composed, like the last treatise, in A.H. 739, the year in which the author died.

'Umar bin 'Abdallâh (d. A.H. 781 = A.D. 1381), the scribe, tells us in the following note at the end that, in A.H. 739, he transcribed both these treatises of Barzâlî (Nos. III, IV) from the autograph copies. كتبه من خط مخرجه الشيخ العافظ علم الدين القاسم المذكور رحمه الله عمر بن عبد الله بن احمد بن المعجب في شعبان سنة تسع و ثلاثين و سبعمائة *

The present treatise is followed by a Sanad, dated the Jâmi, Muẓaffarî of Damascus, A.H. 739, written by Muḥammad bin Ḥasan bin Alî bin 'Umar al Maqdisî, a traditionist of the 8th century A.H. He says that, on the 13th of Jumâda I, A.H. 739, he studied the present copy, with a group of 40 scholars, at Jâmi' Muẓaffarî under the author of the treatise. An Ijâza was granted by Barzâlî to the students who attended the sitting.

سمع هذا الجزء على مخرجه الشيخ ... القاسم بن محمد بن يوسف البرزالي و كاتب الاسماء محمد بن حسن بن علي بن عمر بن احمد المقدسي و هذا خطه و صح ذلك في يوم الثلاثاء العاشر من جمادى الاولى سنة تسع و ثلاثين و سبعمائة بالجامع المظفري بسفح قاسيون ظاهر دمشق و اجاز المسمع الجماعة جميع ما يجوز له روايته و عدتهم اربعون نفساً *

Two foll. at the end of the present treatise are blank.

Foll. 64-81. V. Juz'un fi hi Min جزء فيه من عوالي الحديث 'Awâlî al Ḥadîṣ. An autograph copy of a collection of 'Awâlî Ḥadîṣ transmitted by 'Abdallâh bin Ḥasan (d. A.H. 732 = A.D. 1332), Chief Justice of Syria, from 15 male and 6 female Shaikhs.

By Muḥammad bin Yaḥyâ bin Muḥammad al Maqdisî محمد بن يحيى بن محمد المقدسي, a prominent traditionist of Damascus, who died in A.H. 759 = A.D. 1359. See Ad Dûrar, vol. ii, fol. 545. As noted above, he is the writer of Sanad No. IV, Treatise No. I, and of Sanads Nos. IV, V, VI, VII, IX, Treatise No. II. The fact that he studied under so many Shaikhs, and received Ijâzas from them, proves the merit of the author in tradition. The author tells us, in the following autograph note, that he composed the present treatise for 'Abdallâh bin Aḥmad, the narrator of the Ḥadîṣ collected in the work.

جزء فيه من عوالي سيدنا الشيخ الامام البارع الاوحد الزاهد بقية السلف جمال العلماء مفتي المسلمين قاضى القضاة شرف الدين ابي

محمد عبد الله بن الشيخ الحسن بن الشيخ عبد الله بن
 الشيخ عبد الغني بن عبد الواحد بن علي بن مسرور
 المقدسي الحاكم بالشام المحروسة حرفه له كاتبه
 محمد بن يحيى المقدسي *

The following colophon tells us that the present treatise was composed in A.H. 731 : آخر الجزء المخرج من عوالي شيخ قاضي القضاة : شرف الدين العنبلي فيه خمسة عشر شيخاً بالسمع و عن ستة بالاجازة كتبه منتقيه محمد بن يحيى المقدسي في الخامس و العشرين عن رجب سنة احدى و ثلاثين و سبعمائة بسفح جبل قاسيون *

Beginning :—

اخبرنا الشيخ العدل سديد الدين ابو محمد الملكي قرأاً عليه و انا
 اسمع في جمادى الاخرة سنة احدى و خمسين و سبعمائة النخ *

The present copy ends with the following Sanad, dated, Damascus, A.H. 731, written by 'Abdallâh bin Ahmad (d. A.H. 737 = A.D. 1337), the writer of Sanad No. II, Treatise No. II. He tells us that, with a group of 30 scholars, he studied the work from the present copy under the above-mentioned 'Abdallâh bin Hasan, the narrator of these 'Awâlî Ḥadîṣ, who granted an Ijâza to all the students who attended the sitting, which took place at his house in Damascus.

سمع جميع هذا الجزء على المخرج له سيدنا الشيخ ابي
 محمد عبد الله بن الامام حسن بن شرف الدين ابي موسى عبد الله بن
 الشيخ الامام الحافظ ابي محمد عبد الغني بن عبد الواحد بقراءة
 كاتب السماع عبد الله بن احمد المحب المقدسي ابنه ابو الفتوح احمد
 و الجماعة السادة سنة احدى
 و ثلاثين و سبعمائة بمنزلة المسمع بسفح قاسيون ظاهر دمشق و اجاز لهم المسمع
 ايدة الله رواية جميع ما يجوز له روايته *

The writer of the Sanad adds a note, in which he mentions the date of death of 'Abdallâh bin Hasan, thus :—

توفي قاضي القضاة شرف الدين المخرج له هذا الجزء في
 ليلة الخميس مستهل جمادى الاولى سنة اثنين و ثلاثين و سبعمائة

و دفن بعد ان يصلی علیه بالجامع المظفري بسفح قاسيون و دفن بتربة
الشيخ ابن عمر *

Foll. 85-90. VI. ثلاثيات من مسند احمد بن حنبل *Ṣulāṣiyât Min Musnadî Aḥmad bin Ḥanbal*. A collection of 39 'Awâlî Ḥadîṣ of Musnad (see Lib. Cat., vol. v, part i, No. 242), transmitted by Aḥmad bin Ḥanbal (d. A.H. 241 = A.D. 855) from the Prophet through 3 intermediate narrators.

By Qâsim bin Muḥammad bin Yûsuf al Barzâlî قاسم بن محمد بن يوسف البرزالي (d. A.H. 739 = A.D. 1339); see Treatise No. III above.

Beginning with Isnâd, thus :—

اخبونا ابو علي حنبل بن عبد الله بن الفرج بن سعادة الرصافي
المكبر قرأه عليه و نحن نسمع قال انبأنا ابو القاسم هبة الله بن محمد بن
عبد الواحد الشيباني قال انبأنا ابو علي الحسين بن علي بن المذهب
التميمي الواعظ في سنة سبع و ثلاثين و اربعمائة قال انبأنا ابوبكر احمد بن
جعفر بن حمدان بن ملك بن شبيب القطيعي في المحرم سنة ست
و ثلاثين و ثلاثمائة قال حدثنا ابو عبد الرحمن عبد الله بن احمد بن حنبل
قال حدثني ابي ابو عبد الله حدثنا ابن زياد ثنا زياد بن علاقة بن اسامة
بن شريك روى الله عنه فان الله عز و جل لم يزل داء الا انزل معه شفاء الا
الموت و الهرم *

Aḥmad bin 'Abdallâh (d. A.H. 749 = A.D. 1349), the scribe, says in the colophon that he transcribed the present treatise from an autograph copy, in A.H. 736. Fol. 90 contains copies of 11 Sanads of eminent traditionists of the 7th century A.H., written on the copy of Musnad from which the 39 Ḥadîṣ in the present treatise are taken. The Sanads are dated A.H. 652, 674, 675, 682, 683, 683, 684, 684, 687, 688, 689.

The following 7 Sanads belong to the present copy of the treatise.

I. An autograph Sanad, dated the Dâr al Ḥadîṣ Nûriyah of Damascus, A.H. 735, written by Barzâlî, the author of the treatise. He says that Aḥmad bin 'Abdallâh, the scribe, studied the present work from this copy under him, and compared it with the original autograph copy. Barzâlî granted an Ijâza to the scribe, whose father, 'Abdallâh, was one of his Shaikhs.

سمعه على صاحبه الفقيه المحدث المقرئ الصالح شهاب الدين
ابو الفتح احمد بن شيخنا الامام محب الدين ابي محمد عبد الله
بن احمد المقدسي ... و قابلت نسخته هذه سنة خمس و ثلثين
وسبعمائه بدار الحديث النورية و اجزت له جميع ما يجوزلى روايته
و كتب القاسم بن محمد بن يوسف البرزالي عفى الله عنه *

II. The same Ahmad bin 'Abdallâh, in the following Sanad, dated A.H. 736, mentions that, with a group of 20 scholars, he studied under his father, 'Abdallâh, from the present copy.

قرأت جميع هذا الجزء على سيدي و مولائي و شيخني و والدي ابي
محمد عبد الله بن المحب المقدسي ... فسمعه جماعة و صح
ذلك يوم الاحد ثامن عشرى المحرم سنة ست و ثلثين و سبعمائة
كتب احمد بن عبد الله بن احمد ... المقدسى عفى الله عنهم *

This Sanad is attested by 'Abdallâh (d. A.H. 737 = A.D. 1337), the father of Ahmad thus: المحب بن احمد بن عبد الله بن المحب المقدسي.

III. The above mentioned 'Abdallâh, in the following autograph sanad, dated the Madrasah Diyâiyah of Damascus, A.H. 736, says that his two sons, Ahmad, the scribe of the copy, and Muhammad, with a group of 40 traditionists, male and female, studied under him; and that he granted an Ijâza to all the students.

سمع جميع هذا الجزء من لفظي ولدائي ابوبكر محمد و احمد
وفهما الله تعالى و ابائي بطاعة و المحدثون
و صح ذلك في يوم الخميس التاسع عشر ربيع الاول سنة ست و ثلثين
و سبعمائة بالمدرسة الضيائية بسفح قسريون و اجزت لهم كتابه عبد الله بن احمد
بن المحب المقدسي عفى الله عنهم *

IV. The same 'Abdallâh, in another autograph Sanad, dated the Dâlih of Damascus, A.H. 736, says that Muhammad bin Yahyâ (d. A.H. 759 = A.D. 1359), author of treatise No V above, studied from the present copy, with a group of 30 scholars, under him; and that he granted an Ijâza to all the students.

سمعه على أيضا بقرأة المحدث الفاضل شمش الدين محمد بن يحيى

بن سعد

..... و صح ذلك في يوم الثلاثاء سادس عشرين جمادى الاولى سنة ست
و ثلاثين و سبعمائة بحبل قاسيون باعاليه مكان يعرف بالداله و اجزت
لهم كتبه عبد الله بن احمد المقدسي *

V. Muḥammad (d. A.H. 793 = A.D. 1393), the second son of the above-mentioned 'Abdallâh, who studied the present copy (see Sanad No. III above) and treatise No. II (see Sanad No. IV of that treatise) under his father, tells us that in A.H. 763, with a group of 40 scholars, he studied the present copy at Jâmi' Amavî of Damascus under Qâḍî Aḥmad bin Muḥammad (d. A.H. 764 = A.D. 1364), from whom all the students received an Ijâza.

سمع جميع هذا الجزء و هو منتقى من ثلاثيات مسند امام احمد بن
محمد بن حنبل رضى الله عنه ... على الشيخ الامام العالم المسند المعمر
الرئيس القاضي بدر الدين احمد بن محمد بن محمد بن احمد الرفاق ...
..... بقرأة كتبه محمد بن عبد الله بن احمد
و صح ذلك و ثبت في يوم الاحد تاسع عشرين شوال سنة ثلاث و ستين
و سبعمائة بالجامع الاموي بدمشق و اجاز لنا مايجوز جميع له روايته *

VI. The above-mentioned Muḥammad, in the following auto-graph Sanad, says that in A.H. 763, when he was studying the present copy at Madrasah Ṣalâḥiyyah of Damascus under Muḥammad bin Aḥmad bin Ibrâhîm (d. A.H. 780 = A.D. 1380), one Aḥmad bin Ya'qûb bin Ishâq bin Khwâja al Kirazî al Bihâri al Hindî al Hanafî, and some others, joined the sitting ; and that an Ijâza was granted by the Shaiikh to all the students.

ثم قرأته على الشيخ الامام ... صلاح الدين ابي عبد الله محمد بن
الشيخ تقى الدين احمد بن الشيخ ابراهيم بن عبد الله المقدسي
فسمعه ابني محمد و الشيخ الصالح سعد الدين سعد الله بن بهاء الدين عمر
بن سعد الاسفرائيني و الشيخ الصالح شرف الدين احمد بن يعقوب بن
اسحق بن خواجه الكرازي البهاري الهندي الحنفي و صح ذلك و ثبت

في يوم السبت خامس شهر ذي قعدة المحرم سنة ثلاث و ستين و سبعمائة
بالجبل الرباط القلنسي بالصلاحيّة و اجاز لنا ما يجوز له روايته *

VII. 'Umar bin 'Abdallâh (d. A.H. 781 = A.D. 1381), the scribe of the following Sanad, says that in A.H. 763, with a group of 40 scholars, he studied the present copy at Madrasah Ashrafiyah of Damascus under Shaikh Muḥammad bin Aḥmad bin Ibrâhîm, noticed in the preceding Sanad, and that all the students received an Ifâza.

قرأت هذا الجزء و هو منتهى من ثلاثيات مسند الامام احمد بن
حذبل على شيخنا الشيخ انصالح ابي عبد الله
محمد بن الشيخ تقى الدين احمد بن الشيخ عز الدين ابراهيم بن عبد الله
بن شيخ الاسلام ابي عمر محمد بن احمد بن قدامه المقدسي ...
..... و صح ذلك في يوم الاثنين
ثالث عشرين مفر سنة ثلاث و ستين بدار الحديث الاشرفية بسفح قاسيون
و اجازهم ما يرويه كتب عمر بن عبد الله بن احمد المكتب المقدسي *

Fol. 94 is blank.

Foll. 95-107. VII. الاربعون البلدان Al Arba'ûn Al Buldânîyah. A collection of 40 Ḥadîṣ of 40 Shaikhs belonging to 40 different places, taken from Al Mu'jam (No. 319 above).

By Abû 'Abdallâh Muḥammad bin Aḥmad Ad Dahabî ابو عبد الله محمد بن احمد الذهبي, a famous author and scholar, and an authority often quoted in history, biography, tradition and jurisprudence. He was born in A.H. 673, and studied under numerous Shaikhs whom he enumerates in his work. Al Mu'jam al Kabîr. He died in A.H. 748 = A.D. 1348, leaving behind him a large number of pupils and compositions. Brock., in vol. ii, p. 46, mentions the existence of 21 works in different libraries For his life, see Ad Dûrar, vol. ii, fol 219.

Dahabî tells us, in the preface, that the desire to compose an Al Arba'ûn Al Buldânîyah was prompted by the similar compositions of Sâlafî, Ibn 'Asâkîr and others. The result was the present composition and two other Arba'ûns, viz., Arba'ûn from Mu'jam Abi Bakr and Arba'ûn from Mu'jam Ibn Jumai' (see No. 321 above).

Beginning:—

الحمد لله على نعمه و اشهد ان لا اله الا الله و اشهد ان محمدا عبده
و رسوله ثم اني قد كنت سمعت الاربعين البلدانية للحافظ
السلفي و الاربعين البلدانية للحافظ ابن العساكر النخ *

Aḥmad bin 'Abdallâh (d. A.H. 749 = A.D. 1349), the scribe, tells us in the following colophon that he transcribed the present copy for his own use, in A.H. 735.

آخر الاربعين البلدانية للطبراني تخريج شيخنا شمس الدين محمد بن
محمد الذهبي علقها لنفسه احمد بن عبد الله بن احمد المحب المقدسي
في شعبان سنة ٧٣٤ *

The present copy contains one Sanad, dated. Damascus, A.H. 735, written by 'Abdallâh, the father of the scribe. The scribe and many others studied from the present copy under two Shaikhs, one Zainab bint Yaḥyâ (d. A.H. 742 = A.D. 1342), and the other Mizzî (d. A.H. 742 = A.D. 1342), who jointly granted an Ijâza to all the students.

سمع جميع هذا الجزء من المعجم الصغير للحافظ ابن القسم للطبراني
على الشیخة الصالحة المسندة الكبيرة ام عمر زينب بنت الخطيب
بدر الدين يحيى بن الشيخ العلامة عز الدين عبد العزيز بن عبد السلام
و على شيخنا جمال الدين ابي الحجاج يوسف الذكي عبد الرحمن
بن يوسف المزني بقرأة كاتب السماع عبد الله بن احمد و اولاده
احمد ستة خمس و ثلاثين و سبعمائة و اجازا لهم جميع ما يجوز لهما
روايته *

Foll. 109-117. VIII. الاربعون Al Arba'ûn. A collection of 40 Ḥadîṣ from Al 'Âdâb by Baihiqî (d. A.H. 458 = A.D. 1066).

By Aḥmad bin 'Abdallâh الله احمد بن عبد الله. He was a leading scholar and traditionist of Damascus of the 8th century A.H. Several Sanads and notes, on the treatises referred to above, tell us that he studied under his father and a large number of other Shaikhs. He is the scribe of Treatise No. VII and of some of the Sanads and notes. He died in A.H. 749 = A.D. 1349; see Ad Dûrar, vol. i, fol. 86.

Aḥmad bin ‘Abdallāh, in the following passage, says that he transmitted the Ḥadīṣ of Al Ādāb from Ayyūb bin Ni‘mah (d. A.H. 730 = A.D. 1330), one of his Shaikhs.

Beginning :—

اخبّرنا الشيخ زين الدين ابو الصبر ايوب بن نعمة بن محمد بن نعمة
المقدسي الكحال قال ابنا الشيخ الامام شرف الدين ابو عبد الله محمد
بن عبد الله بن ابي الفضل المريسي قراءة عليه و انا اسمع في سنة ست
و اربعين و ستمائة قال ابنا ابو القاسم منصور بن عبد المنعم بن الفضل بن
احمد الصاعدي الفراوى قال ابنا ابو محمد عبد الجبار بن محمد بن
الخلواني قال ابنا الامام الحافظ *

الحديث الاول

اخبّرنا ابو عبد الله الحافظ من احق بحسن الصحبة
قال امك قال ثم من قال امك قال ثم من قال ابوك الخ *

Three Sanads, dated A.H. 646, 708, 711, written on the copy of Kitāb al ‘Ādāb, are transcribed verbatim at the end of the present copy.

The present copy contains 4 Sanads granted to the traditionists who studied from it.

I. Dated, Damascus. A.H. 724, written by ‘Abdallāh (d. A.H. 737 = A.D. 1337), the author's father. He says that he and his two sons, Aḥmad and Muḥammad, with a group of traditionists, studied from the present copy under Ayyūb bin Ni‘mah (d. A.H. 730 = A.D. 1330), who granted an Ijāza to all the students.

سمع جميع هذه الاربعين على الشيخ ابن الصبر ايوب بن نعمة
بن محمد بن نعمة المقدسي بقراءة كاتب السماع عبد الله
بن احمد بن المحب المقدسي ابنا احمد و محمد
و صح ذلك في يوم الجمعة ثامن عشر شهر ربيع الآخر سنة اربع و عشرين
و سبعمائة بدار المسمع بدمشق و اجاز لهم *

II. Dated, Damascus, A.H. 730, written by ‘Abdallāh, the writer of the preceding Sanad. He says that a group of traditionists,

including his third son, joined the sitting (an Ijâza being granted jointly to all the students), when he was studying the treatise again under the following two Shaikhs :—

- i. Ayyûb bin Ni'mah (d. A.H. 738 = A.D. 1338).
- ii. Abû Bakr bin Muḥammad bin 'Abdarrahmân (d. A.H. 738 = A.D. 1338).

سمع جميع هذا الاربعين على الشيخين المسنين الصالحين
ابن الصبر ايوب بن نعمة بن محمد بن نعمة المقدسي و عماد الدين
ابي بكر بن محمد بن عبد الرحمن بن محمد بن عبد الجبار المقدسي
بقراءة كاتب السماع عبد الله بن احمد و ابنه عمر حاضر
و صح ذلك في يوم الثلاثاء السادس عشرين من شهر ربيع الاول سنة ثلثين
و سبعمائة جوار دمشق و اجاز لهم جميع ما يحوز له روايته الخ *

III. 'Umar bin 'Abdallâh (d. A.H. 781 = A.D. 1381), the son of the 'Abdallâh mentioned in the above Sanad, gives us to understand that his two sons, Abû Bakr and Yûsuf, with a group of traditionists, studied under him at Dâr al Ḥadîṣ Ashrafiyah of Damascus in A.H. 778; and they were granted an Ijâza by him.

سمع جميع هذا الجزء من لفظي بسماعي فيه اصلا قراءة عليه و انا حاضر
على الشيخين المذكورين اعلاه بسماع الاول و اجازة الثاني من المريسي ...
سمعه ابنناى ابوبكر و يوسف و صح ذلك في يوم الاثنين سابع عشرين
جمادى الاولى سنة ثمان و سبعين و سبعمائة بسفح جبل قاسيون و اجزت لهم
كتبه عمر بن عبد الله بن احمد المحب المقدسي عفى الله تعالى عنهم
و لله الحمد و المنة *

IV. Sanad, dated Damascus, A.H. 873, written by Muḥammad bin Muḥammad al Khaidarî (d. A.H. 894 = A.D. 1489). He says that, with a group of traditionists, he studied under 'Abdarrahmân bin Yûsuf at Ṭahhân (d. A.H. 845 = A.D. 1441); and that an Ijâza was granted by him to all the students.

الحمد لله سمع هذه الاربعين على الشيخ الامام العالم المسند زين الدين
عبد الرحمن بن يوسف بن احمد بن الطحان الكنبلى باجازه من العافظ
ابي بكر محمد بن عبد الله بن احمد بن المحب بقراءة محمد بن

محمد بن عبد الله الخيزري و هذا خطه عفى الله عنه الفاضل علاء الدين
علي بن سليمان بن احمد المرداوى و صرح ذلك يوم الخميس حادي
وعشرين رجب سنة سبع و ثلاثين و ثمانمائة ... بسفح قاسيون و اجاز لنا
المسمع *

A note on the title-page says that the MS. was in possession of Muḥammad bin Fahd al Makkî, the author of *Al Mu'jam* (see Hand-list, No. 2429).

Fol 121. IX. *Al Arba'ûn*. An incomplete autograph copy of *Arba'ûn*. Only one fol containing one Ḥadîṣ remains, the other foll. containing 39 Ḥadîṣ being wanting.

By Muḥammad bin Yahyâ بن يحيى, the author of Treatise No. V, noticed above.

Foll. 125-132. X. *Al Arba'ûn*. A collection of 40 Ḥadîṣ from Ṣaḥîḥ Muslim; see Lib Cat., vol. v, part i, No. 188.

By an anonymous author. The following words in the Sanad, dated A.H. 668, quoted at the end of the present copy: وهذه الأربعون جميعها (the 40 Ḥadîṣ of the present work are taken from the second volume of Ṣaḥîḥ Muslim, belonging to the Madrasah Diyâ'iyah), suggest that it was composed before A.H. 668. The present copy is defective for the want of a larger portion of the preface. It begins abruptly with the Isnâd, thus:—

قالوا ابناؤنا ابو اسحق ابراهيم بن عمر بن مضر بن فارس الواسطى
التاجر قراءة عليه و نحن نسمع بجامعة دمشق بالغزالية منه قال انا ابو القاسم
منصور بن عبد المنعم بن عبد الله بن محمد الغراوى
الحديث الاول قال حدثنا يحيى بن يحيى قال قرأت على مالك عن نعيم
بن عبد الله عن ابي هريرة رضى الله قال قال رسول الله صلى الله عليه
وسلم على انقرب المدينة ملائكة لا يدخلها الطاعون والدجال الن *

It appears, from Sanad No. X below, that Muḥammad bin Tuḡrul was the scribe and owner of the present copy.

Foll. 138-135^a contain copies of Sanads, dated A.H. 662, 665, 666, 668, written on the copy of Ṣaḥîḥ Muslim belonging to the Madrasah Diyâ'iyah of Dāmascus, from which the present 40 Ḥadîṣ are collected.

Foll. 135^b-137^b contain the following 11 Sanads and notes of

the traditionists who studied from the present copy, of which the first 9 are dated A.H. 717, and the last two A.H. 736.

I. A note, dated Damascus, A.H. 717, written by Muḥammad bin Ṭuḡrul aṣ Ṣairafî (d. A.H. 737 = A.D. 1337). He says that, with others, he studied the present treatise under Barzâlî (d. A.H. 739 = A.D. 1339).

قرأت جميع هذه الاربعين على الشيخ الامام الحافظ الاوحد البارع جمال الحفظ مؤرخ الشام عمدة المحدثين علم الدين مفيد الطالبين ابي محمد القاسم بن محمد بن يوسف البرزالي وصح ذلك في يوم الاثنين ثامن عشر سنة سبع وعشرة وسبعمائة عند قبر زكريا جوار دمشق المحروسة وكتب محمد بن طغرل الصيرفي *

II. Dated, the Monastery Khâtûniyah of Damascus, A.H. 717, written by Mizzî (d. A.H. 742 = A.D. 1342). He says that he and Muḥammad bin Ṭuḡrul, the scribe, jointly studied from the present copy under Ḥasan bin Aḥmad bin Muẓaffar (d. A.H. 724 = A.D. 1324); and that an Ijâza was granted by Ḥasan to both of them.

سمع جميع هذا الاربعين ... على الشيخ الامام العالم ... الحسن بن احمد بن مظفر الخطيري بقراءة محمد بن طغرل ... وكتب السماع محمد بن يوسف بن الذكي عبد الرحمن بن يوسف المزني صح ذلك ... يوم الاثنين الثامن عشر رجب سنة سبع وعشرة وسبعمائة ... واجاز لنا المسمع جميع ما يجوز له روايته :-

III. Dated, the Monastery Khâtûniyah of Damascus, A.H. 717, written by Muḥammad bin Ṭuḡrul, noticed in the above Sanad. He says that, with a group of three traditionists, he studied the treatise under Ismâ'il bin 'Îsa, a traditionist of Damascus of the 8th century A.H.; and that a joint Ijâza was granted by the same Ismâ'il to all the students.

قرأت جميع هذه الاربعين ... على الشيخ اسمعيل بن عيسى بن مسعود بن هرون بن يوسف المقدسي فسمعه وصح ذلك سنة سبع وعشرة وسبعمائة بالخانقاه الخاتونية كتبه محمد بن طغرل *

IV. Dated, the Jâmi' Ashrafî of Damascus, A.H. 717, written by the same Muḥammad bin Ṭuḡrul. He says that he, and Barzâlî

(d. A.H. 739 = A.D. 1339), and many others studied for the second time from the 29th Ḥaḍīṣ till the end under Muḥammad bin 'Imād, a traditionist of the 8th century A.H ; and they received an Ijāza from him.

سمع من اول الحديث التاسع و العشرين الى آخر الجزء على الشيخ
الجليل الاصيل العدل الرعي شمس الدين ابي عبد الله محمد بن العماد
سعد الله بن حامد بن عتبة القرشي بقرأة الامام ... القاسم بن
محمد بن يوسف ... البرزالي احمد بن شمس الدين محمد بن خضر بن
مسلم الحنفى و محمد بن طغرل المعروف بابن الصيرفى و هذا خطه
سنة سبع عشرة و سبعمائة بالجامع الاشرفى و اجازنا *

V. Dated, Damascus A.H. 717; written by Mizzî (d. A.H. 742 = A.D. 1342). He says that he and Muḥammad bin Tuḡrul, with a group of 6 scholars, studied under Sâlim bin 'Abdarrahmân (d. A.H. 726 = A.D. 1326); and that an Ijāza was granted to all the students.

سمع جميع هذه الاربعين على الشيخ الجليل ... سالم بن عبد
الرحمن بن عبد الله القلانسي الشافعي بقرأة الفقيه محمد بن طغرل
الصيرفى ... الجماعة السادة ... و كاتب السماع محمد بن يوسف بن
الدكي بن عبد الرحمن و اجازنا جميع ما يجوز له روايته *

VI. Dated, Damascus, A.H. 717; written by Muḥammad bin Tuḡrul, the writer of Sanad No. I. He says that, with a group of traditionists, he studied the treatise under Yûsuf * bin Muḥammad bin 'Uṣmân; and that an Ijāza was granted by him to all the students.

قرأت جميع هذه الاربعين على الشيخ يوسف بن محمد بن
عثمان بن السرخسي فسمعه سنة سبع عشرة و سبعمائة
و اجازنا جميع مايجوز له روايته كتبه محمد بن طغريل الصيرفي *

VII. Dated, the Manzil of Muḥammad bin 'Abdalmalik, close to the Madrasah 'Âdilîyâh, A.H. 717; written by Muḥammad bin Tuḡrul,

* Ibn Ḥajar, in Ad Durar, vol. ii, fol. 325, places Yûsuf's death in A.H. 711: but the present Sanad gives us every reason to hold that he was alive in A.H. 717.

the writer of Sanad No. I. He says that the present treatise was studied under Muḥammad bin 'Abdalmalik bin Ismâ'il bin 'Âdil (*d.* A.H. 727 = A.D. 1327), one of the descendants of King 'Âdil of the Ayyûbid dynasty, by a group of scholars, which included the two sons of the above-mentioned Muḥammad bin 'Abdalmalik, viz., 'Alî and 'Abdalmalik; Aḥmad bin 'Umar, a noble of Damascus and one of the descendants of King 'Âdil; and many others. An Ijâza was granted by the same Muḥammad bin 'Abdalmalik to all the students.

سمع جميع هذه الاربعين ... على المولى السيد الاجل الغازي المجاهد
العضد النصير الملك الكامل سيد الامراء اشرف الملوك و السلاطين ابى
المعالى محمد بن المولى الملك السعيد فتح الدين ابى محمد عبد
الملك بن السلطان الملك الصالح عماد الدين ابى الغداء اسمعيل بن
السلطان الملك العادل سيف الدين ابى بكر محمد بن ايوب بن شادى
اعز الله نصره و رفع قدره ... بسماعه لجميع الصحيح من ابن عبد الدائم
بسندة بقرأة الامام ... القاسم بن محمد بن يوسف البرزالي ولدا المسمع
على فى الخامسة و عبد الملك فى الثالثة و مظفر الدين ابو العباس
احمد بن الملك المغيث فتح الدين عمر بن الملك الغائز ابراهيم بن
السلطان الملك العادل ابى بكر بن ايوب و ذلك فى يوم
الاربعا السابع و العشرين من شهر رجب سنة سبع و عشرة ي منزل المسمع
جوار المدرسة العادلية و اجاز للجماعة السامعين جميع ما يجوز له روايته *

VIII. Dated, the Manzil of 'Alî bin Muḥammad, north of the Jâmi' Masjid of Damascus, A.H. 717; written by Muḥammad bin Tuḡrul. He says that he and Aḥmad bin 'Umar, a noble of Damascus and one of the descendants of King 'Âdil, with a group of scholars, studied under Shaikh 'Alî bin Muḥammad bin 'Umar (*d.* A.H. 729 = A.D. 1329). An Ijâza was granted by him to all the students.

قرأت جميع هذه الاربعين على الشيخ الامام علي بن العدل
عماد الدين ابى عبد الله محمد بن عمر بن عبد الرحمن بن عبد الواحد بن
محمد بن مسلم بن الحسن بن عبد الله بن محمد الازدي الدمشقي

الشافعي فسمع حفيده حسن بن شهاب الدين ابى القسم عبد الله و مظف
الدين ابو العباس احمد بن فتح الدين عمر بن الملك الفائز بن الملك
العدل و صارم الدين ابراهيم و صح ذلك و ثبت في يو
الخمس الثامن و العشرين من شهر رجب سبع و عشرة و سبعمائة بمفزا
المسمع شمالي جامع دمشق المكروسة و اجازلنا ما يحوز له روايته كته
محمد بن طغرل بن عبد الله الصيرفي *

IX. Dated, the Mosque of Al Malik al Qâhir of Damascus, .H. 717, written by Muḥammad bin Tuḡrul. He says that he and Muḥammad bin Jamâladdin (the Imâm of the Khâtûniyah Monastery of Damascus, and a scholar of the 8th century A.H.), with some others, studied the present treatise under Shaikh Ahmad bin bî Bakr bin Muḥammad bin Tarkhân (d. A.H. 736 = A.D. 1336), who granted an Ijâza to all the students.

سمع جميع هذا الجزء على الشيخ الاجل الاصيل العدل تقى الدين
ابى العباس احمد بن ابى بكر بن محمد بن طرخان بن ابى الحسن
الدمشقي الصالحى بسماعه من ابن عبد الدائم و محمد بن جما
الدين عبد الرحمن بن علاء الدين على الكففي امام الخاتونية
و محمد بن طغرل بقرأته و هذا خطه و صح ذلك في يوم الاثنين التا
و عشرين ذي القعدة سنة سبع عشرة و سبعمائة بمسجد الملك القا
و اجازلنا جميع مرويته *

X. Dated, the Monastery of Damascus, A.H. 736. Written by Usain bin 'Umar (d. A.H. 779 = A.D. 1379), a traditionist of Damascus and the owner of the copy of Al Mashikhat, No. 322 above. He says that he and Muḥammad bin Tuḡrul as Şairafi, the scribe and owner of the present copy, with a group of scholars, jointly studied under 'Alâaddîn Abû'l Hasan 'Alî bin Abî al Ma'âlî (d. A.H. 737 = A.D. 1337). The same 'Alâaddîn granted an Ijâza to all the students.

سمع جميع هذه الاربعين ... على الشيخ المقرئ علاء الدين ابى
الحسن علي بن ابى المعالى بن خضر التنوخي ... بقرأته صاح
و كاتبها الشيخ المحدث ناصر الدين ابى المعالى محمد

Foll. 140-145. XI^b. *الجزء فيه من حديث أبي الربيع* Al Juz' fihî min Ḥadîṣ Abî ar-Rabî'. A collection of 45 Ḥadîṣ from a work on Ḥadîṣ by Abûr Rabî' Sulaimân bin Dâ'ûd (d. A.H. 234 = A.D. 848). For Sulaiman's life, see *Huffâz* vol. ii, p. 53.

• Beginning:—

ثنا أبو الربيع سليمان بن داود الزهرى العتكي ثنا ابن المبارك =
محمد بن يسار عن قتادة قل للمؤمنين يغضو من ابصارهم قال عما لا يحل
لهم و يحفظوا فروجهم عما لا يحل لهم *

At the end of the present copy are reproduced 18 notes, dated A.H. 465, 465, 525, 526, 531, 532, 584, 595, 596, 597, 598, 556, 553, 557, 681, 681, 683, 685, made by traditionists on the original copies of the works on Ḥadîṣ of Yahyâ and Sulaimân, referred to above.

The present copy also contains three original Sanads, dated A.H. 701, 735, 733, written by 'Abdallâh (d. A.H. 737 = A.D. 1337), Mizzî (d. A.H. 742 = A.D. 1342), the author of *Tuhfa* (see *Lib. Cat.*, vol. v, part i, No. 229), and Barzâlî (d. A.H. 739 = A.D. 1339), the author of *Treatise No. III* above, respectively.

Foll. 151-171. XII. *الاربعون* Al Arba'ûn. A collection of 40 Ḥadîṣ from the 40 most well-known Shaikhs of Ibn Taimiyah (d. A.H. 728 = A.D. 1328), see *treatise No. I* above.

By Amînaddîn Muḥammad bin Ibrâhim al Wânî *ابن الدين* (d. A.H. 735 = A.D. 1335), the author of *treatise No. II* above.

A note on the title page, which runs thus: *اربعون حديثاً مخرجة عن كبار مشيخة احمد بن عبد الحليم بن تيمية الحراني تخريج المحدث الحافظ امير* tells us that Amînaddîn composed the present work for Ibn Taimiyah, referred to above, under whom the present copy was studied by several traditionists; see *Sanads*

Nos. I and II, described below.

Beginning:—

الحمد لله و نستعينه و نشهده و نستغفر من شرور انفسنا و من سيئات
اعمالنا من يهده الله فلا مضل له و من يضلله فلا هادي له و اشهد ان لا اله الا الله وحده لا شريك له و اشهدان محمد اعبده و رسوله ... الحديث الاول
أخبرنا الا امام احمد بن عبد الدائم ... المقدسى قراءة عليه و انا اسمع سذ
سبع وستين و ستمائة قال • خرج رسول الله صلى الله عليه
و سلم و اصحابه فاحرمنا بالحج ... رواه النسائي و ابن ماجه ... مولده في

صفر سنة خمس و سعين و خمسمائة و توفي يوم الاثنين رجب سنة ثمان
و ستين *

The date of the birth and death of each of the 40 Shaikhs, and a reference to the work in which the Hadîṣ is found, are noted below each Hadîṣ.

The present copy contains the following 6 Sanads, dated A.H. 721, 724, 793, 837, 838, 838.

I. Dated, the Dâr al Hadîṣ Sakrîyah of Damascus, A.H. 721, written by Muḥammad bin Ibrâhîm al Wanî, the author of the treatise. He says that he and Dahabî (d. A.H. 748 = A.D. 1348), the author of treatise No. VI above, with some others, studied the present MS. under Ibn Taimîyah, who granted an Ijâza to all the students.

سمع هذا الجزء على المخرج له سيدنا و شيخنا ابى
العباس احمد بن الشيخ ... بن عبد الحكيم ... بن عبد الله بن محمد بن
تيمية الكراني فسخ الله تعالى فى مدته بسماعه من شيوخه بقرأة الشيخ
... شمس الدين عبد الله بن احمد بن عثمان الذهبي السادة
و محمد بن ابراهيم بن محمد بن احمد الواني وهذا خطه سنة
احدى و عشرين و سبعمائة بدر الحديث السكرية بدمشق و اجازنا ما
يجوز له روايته *

II. Dated, the Dâr al Hadîṣ Sakrîyah of Damascus, A.H. 724, written by Muḥammad bin Râfi' (d. A.H. 774 = A.D. 1374; see Brock., vol. ii, p. 33). He, with a group of traditionists, such as 'Abdallâh bin Aḥmad (d. A.H. 737 = A.D. 1337), Ṣawâb bin 'Abdallâh (d. A.H. 726 = A.D. 1326), a friend of Ibn Taimîyah, and many others, studied the present MS. under Ibn Taimîyah, who granted an Ijâza to all the students.

سمع جميع هذا الجزء على من خرج له شيخنا الامام
ابو العباس احمد بن عبد الحكيم بن عبد السلام بن عبد الله
بن تيمية الكراني مد الله فى عمره ... بقرأة الامام عبد الله بن احمد بن
عبد الله المقدسي و صاحبه الطواشي ... و كاتب السماع
محمد بن رافع بن ابى محمد بن محمد السلامي عام اربعة

و عشرين و سبعمائة بدار الحديث السكينة بدمشق و اجاز لهم ما يرويه و تلفظ
بدلك *

III. Dated, the Qâsiyûn of Damascus, A.H. 793. The writer of the Sanad, who does not reveal his name, says that Khatîb Hanbal bin Muḥammad, with five other traditionists, studied the work under Aḥmad bin 'Imâd al Maqdisî (d. A.H. 798 = A.D. 1398), who granted an Ijâza to the students attending the sitting.

الحمد لله سمع جميع هذا الجزء و فيه اربعون حديثا خرجها ابن الواني
الشيخ الاسلام ابي العباس احمد بن تيمية عن كبار مشائخه على المسند
شهاب الدين احمد بن العماد ابي بكر بن العز ... المقدسي ... بقرأة الامام
الخطيب حنبل بن محمد بن محمد الاقفهسي ... و صح ذلك يوم السبت
سابع عشرين صفر سنة سبع و تسعين و سبعمائة بمنزل المسمع بسفح قاسيون
ظاهر دمشق و اجاز لهم *

IV. Dated, Damascus, A.H. 837, written by Muḥammad bin Abî Bakr bin Ruzain, a traditionist of the 9th century A.H. He says that, when he and his two brothers ('Abdalwahhâb and Aḥmad) were studying from the present copy under their elder brother, 'Abdallâh, Muḥammad bin Khaidarî (d. A.H. 894 = A.D. 1489) and some others joined the sitting.

الحمد لله قرأت جميعه على اخي ابي محمد عبد الله بن ابي بكر بن
عبد الرحمن ... فسمعه اخوه ابو بكر عبد الوهاب و ابو الخير احمد و الفضل
ابو الخير محمد بن محمد بن عبد الله الخيزري و صح ذلك و ثبت يوم
الثلاثاء سادس عشر شوال سنة سبع و ثلثين و سبعمائة ... و اجاز و كتب
محمد بن ابي بكر بن رزين *

V. Dated, the house of 'Abdarrahmân bin Abî Bakr of Damascus, A.H. 837, written by Muḥammad 'Umar bin Fahd al Makkî (d. A.H. 888 = A.D. 1480), the author of Al Mu'jam; see Hand-list, No. 2429. He says that he and Aḥmad bin 'Abdallaṭîf (d. A.H. 841 = A.D. 1440), with a group of scholars, studied from the present copy under 'Abdarrahmân bin Abî Bakr (d. A.H. 838 = A.D. 1437), who granted an Ijâza to all the students.

الحمد سمع جميع هذا الاربعين على الاصيل زين الدين ابى الفرج
 عبد الرحمن بن القاضي عماد الدين ابى بكر القاضي زين الدين عبد الرحمن
 بن ابى بكر محمد بن احمد بن القاضي تقي الدين سليمان بن عمر بن حمزة
 القوشى العمري المقدسي الصالحى ... بقراءة الفاضل شهاب الدين ابى
 العباس احمد بن عبد اللطيف بن موسى بن عميرة المخزومي
 وكتب هذه الا سطر محمد المدعو عمر بن فهد بن محمد بن ابى الخير
 بن مخلد المكي سنة سبع و ثلاثين و سبعمائة بمذلل المسمع ...
 و اجاز لكل منا جميع ما يجوز له روايته *

VI. Dated, Damascus, A.H. 738, written by Muhammad al Khaidarî (d. A.H. 894 = A.D. 1489). He says that he studied the work under Shaikh 'Abdarrahmân mentioned above, who granted an Ijâza to him.

الحمد لله قرأت جميع هذه الاربعين على الشيخ زين الدين عبد الرحمن
 بن القاضي عماد الدين ابى بكر بن عبد الرحمن المقدسي
 و صح فى يوم الثلاثاء رابع المحرم سنة ثمان و ثلاثين و سبعمائة و اجاز لي
 غير مرة *

SUPPLEMENT*

No. 463.

foll. 272 ; lines 15 : size $9\frac{1}{2} \times 6$; 7×4 .

الموطأ

AL MUWAṬṬA.

A work on Ḥadīṣ, looked upon by the Sunnīs as the only work on Ṣaḥīḥ Ḥadīṣ before the composition of their six canonical collections of traditions (see Lib. Cat., vol v, part i, Nos 129-222), and according to some (see ibid. Nos. 207, 223, 224), itself one of the six canonical collections in place of Ibn Mâja (ibid., No. 221).

Author :—Abû ‘Abdallâh Mâlik bin Anas al Aṣbahî أبو عبد الله مَالِكُ بْنُ أَنَسٍ الْأَصْبَحِيُّ (*d.* A H 179 = A D. 795). For other particulars of the work and the author, see Lib. Cat , vol v, part i, No. 121.

Scribe : عبد الرحمن

Written in fair Naskh. Dated, ‘Ālamganj (a Maḥallâh in Patna City), A H. 1264.

The present copy, with many other MSS., was purchased for the Library in A D. 1921

No. 464.

foll. 519 ; lines 24 ; size $11\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

الجامع الصحيح

AL JÂMI‘ AṢ ṢAḤÎḤ.

A beautiful copy of Al Jâmi‘, the first of the Sunnî canonical collections of traditions, presented to the Library by Khân Bahâdur Shâh Muḥammad Kamâl of Patna in 1916, divided into two volumes

* This supplement contains particulars of recently acquired MSS. on Ḥadīṣ and others, omitted in the first volume for want of a regular list of MSS. in the Library at that time.

VOLUME I.

It begins like the copy (No. 129) noticed in vol. v, part i, and contains a frontispiece.

Author : Muḥammad bin Ismâ'il al Bukhârî محمد بن اسمعيل البخاري (d. A.H. 256 = A.D. 870). For other particulars of the work and the author, see Lib. Cat., vol. v, part i, Nos. 129-187.

No. 465.

fol. 393 ; lines 24 ; size $11\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

VOLUME II.

Continuation of the preceding volume.

Both the volumes are written in good Naskh. Not dated; apparently 9th century A.H.

No. 466.

fol. 332 : lines 27 : size $13 \times 11\frac{1}{2}$; 10×9 .

تمدة القاري

'UMDAT AL QÂRÎ.

A well-known commentary on the preceding work, in 8 volumes ; presented to the Library by Maulavi Sayyid 'Abdalmajîd of Tirighat, Patna, in 1914.

By Badraddîn Abû Muḥammad Maḥmûd al 'Ainî بدر الدين ابو محمد محمود العيني (d. A.H. 855 = A.D. 1451).

For other particulars about the author and a description of the work, see Lib. Cat., vol. v, part i, Nos. 166-167.

VOLUME I.

Beginning :—

الحمد لله اوضح وجوه معالم الدين النخ •

The present volume ends with a commentary on the Chapter هل بمضض من الدين.

No. 467.

fol. 328 ; lines 27 ; size $13 \times 11\frac{1}{2}$; 10×9 .

VOLUME II.

Continuation of the above volume, ending with a commentary on the Chapter استيذان المرأة زوجها بالخروج الى المسجد.

No. 468.

fol. 346 ; lines 27 ; size 13×11 ; 10×9 .

VOLUME III.

Continuation of the above, ending with a commentary on a portion of the Chapter باب فرض موافقت الحج والعمرة.

No. 469.

fol. 345 ; lines 27 ; size 13×11 ; 10×9 .

VOLUME IV.

Continuation of the above, ending with a commentary on the Chapter وكالة الامين. The transcription of the above four volumes was completed in A.H. 1307.

No. 470.

fol. 386 ; lines 27 ; size 13×11 ; 10×9 .

VOLUME V.

Continuation of the above, ending with a commentary on the Chapter قول الله تعالى واذ قال ربك اني جاعل في الارض خليفة.

No. 471.

fol. 329 ; lines 27 ; size 13×11 ; 10×9 .

VOLUME VI.

Continuation of the above, ending with a commentary on the Chapter كم غزى النبي صلى الله عليه وسلم غزوة الخ.

No. 472.

foll. 402 ; lines 27 ; size 13 × 11 ; 10 × 9.

VOLUME VII.

Continuation of the above, ending with a commentary on the Chapter **تداوى الرجل المرأة و المرأة الرجل**.

No. 473.

foll. 405 ; lines 27 ; size 13 × 11 ; 10 × 9.

VOLUME VIII.

Continuation of the above, ending with a commentary on the last Chapter of Bukhârî. The transcription of the last four volumes was completed in A.H. 1307.

Written in fair Naskh

No. 474.

foll. 351 ; lines 23 ; size 11½ × 7½ ; 8½ × 3½.

الجلد الاول من الخير الجارى

AL JILD AL AWWAL MIN AL KHAIR AL JÂRÎ.

The first volume of Al Khair Al Jârî, a rare commentary on Bukhârî (see Lib. Cat., vol v, part i, Nos. 129-149), dealing chiefly with grammatical and philological, but also with other miscellaneous, points.

By Muḥammad Ya'qûb al Banbânî محمد يعقوب البنباني, a recognized scholar of the 11th century A.H., well versed in philology, tradition, theology, and jurisprudence. For two other compositions of the author, see Hand-list, Nos. 1154, 2767.

Beginning :—

الحمد لله رب العالمين اكمل الحمد على كل حال و الصلوة و السلام

الا تمانى الا كلملان على سيد المرسلين الخ *

A complete copy of the work, in three volumes, is noticed in Râmpûr Library, Nos. 129-31.

Written in fair Naskh. Not dated ; apparently 11th century A.H.

No. 475.

foll. 94 ; lines 11 ; size $10 \times 6\frac{1}{2}$; 7×4 .

القطعة من الصحيح المسلم

AL QIT'AT MIN AŞ ŞAḤIḤ AL MUSLIM.

A fragment of Al Jâmi' by Muslim (*d.* A.H. 231 = A.D. 875). See Lib. Cat., vol. v, part i, Nos. 188-191. The present fragment corresponds with foll. 1-30 of No. 188. It was written for the Royal Library of Iskandar bin Bahlûl (A.H. 894-922 = A.D. 1488-1516), the second King of the Lodî dynasty (see Lane-Poole, p. 300), as appears from the following note on the title page, written in gold within an illuminated space : برسم خزانة الكنب السلطان العادل الفاضل الكامل المعاهد . في سبيل الله ابي القتيح اسكندر شاه ابن بهلول خلد الله ملكه و خلافته .

The present copy begins with the Innâd, thus .—

به نستعين ولا حول ولا قوة الا بالله العلي العظيم اخبرنا قراءة عليه
الشيخ الامام الوالد ابو الخير بن منصور رحمه الله قال انا الشيخ الغفيرة
الامام شرف الدين ابو بكر احمد السراجي رحمه الله قراءة عليه و سماعا
في الحرم الشريف سنة خمس و ثلثين و ستمائة بباب الذبوة
يقول سمعت مسلم بن الحجاج رحمه الله يقول الحمد لله رب العالمين الخ *

It ends with the Chapter النار عليه وجب عليه النار .

Written in beautiful Naskh Not dated ; apparently written within the years A.H. 894-922.

No. 476.

foll. 79 ; lines 21 ; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

لوامع الانوار

LAWÂMI' AL ANWÂR.

A beautiful copy of the versified abridgment of Mashâriq Al Anwâr (see Lib. Cat., vol. v, part i, No. 270) by Qâdî 'Iyâd (*d.* A.H. 544 = A.D. 1144). The present abridgment contains 3,000 verses.

By Muḥammad bin Muḥammad al Baladî al Mauṣalî محمد بن محمد البلدي الموصلي, a known scholar and traditionist of Damascus, who was born in A.H. 699 = A.D. 1299. He worked as a Khatîb of Jâmi' Amawî of Damascus for a considerable time. He was also known as:

as a scribe of excellent and beautiful hand. He transcribed a number of works, and died in A.H. 774 = A.D. 1273. See *Ad Durar*, vol. ii. fol. 473 ; *Brock.*, vol. ii, p. 25.

Beginning :—

قال محمد فتى محمد الشافعي الموصلي البلد
الحمد لله على نعمائه حمدا يذوق المسك من ارجائه

The following verses of the author, quoted at the end, give the date of composition as A.H. 745.

كتبه ناظمه ابن الموصلي على طريق ابن هلال بن علي
خامس شهر شوال سنة خمس و اربعين مع سبعمائيه

The copy contains a frontispiece. For other copies of the work, see *Berlin*, No. 10166 ; *Goth.*, No. 588 ; *Escur*, No. 476.

Written in *Naskh*. Dated, A.H. 1098.

No. 477.

fol. 143 ; lines 21 ; size 10 × 8 ; 8 × 5.

الجند الاول من معالم السنن

AL JILD AL AWWAL MÎN MA'ÂLIM, AS SUNAN.

The first volume of a very useful and rare commentary on *Sunan* of Abû Dâ'ûd (*d.* A.H. 275 = A.D. 838). See *Lib. Cat.*, vol. v part i, Nos. 208–209.

By Abû Sulaimân Hamd bin Muḥammad bin Ibrâhîm al Khaṭṭabî al Bustî ابو سليمان حمد بن محمد بن ابراهيم الخطابي البستي (*d.* A.H. 388 = A.D. 998). See, for his life, *Lib. Cat.*, vol. v, part i, No. 150.

Beginning :—

الحمد لله الذي هدانا لدينه و اكرمنا بسنته النخ *

The present volume ends with the commentary on the Chapter القنوت. For other copies of the work, see *Brock.*, vol. i, p. 161 ; *India Office*, No. 1038 ; *Alger.* No. 1274 ; *A S*, No. 582.

Written in *Naskh*. Dated, A.H. 1292.

No. 478.

foll. 450 ; lines 25 ; size 10×7 ; 7×4 .

الجامع للترمذي

AL JÂMI' LI AT TURMÛDÎ.

A complete copy of Al Jâmi' by Abû 'Îsa Muḥammad bin 'Îsa at Turmûdî أبو عيسى محمد بن عيسى الترمذي (d. A.H. 279 = A.D. 820). For other copies, see Lib. Cat., vol. v, part i, Nos. 210-214.

Written in good Naskh. Dated, A.H. 1198. It was presented to the Library by Khan Bahâdur Shâh Muḥammad Kamâl of Patna, in 1916.

No. 479.

foll. 201 ; lines 22 ; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

من لا يحضره الفقيه

MAN LÂ YAḤḌURUḤU AL FAQÎH.

The second of the four Shî'a canonical collections.

Author : Abû Ja'far Muḥammad bin 'Alî bin Ḥusain bin Mûsâ bin Bâbwaih al Qummî أبو جعفر محمد بن علي بن حسين بن موسى بن بابويه القمي (d. A.H. 381 = A.D. 991).

For other copies of the work and the author's life, see Lib. Cat., vol. v, part i, Nos. 263-265.

Written in good Naskh. Not dated ; apparently 11th century, A.H.

The present MS. was presented to the Library by Khurshid Nawwâb of Patna.

No. 480.

foll. 342 ; lines 24 ; size $11\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

التهديب

AL TAHDÎB.

The third of the Shî'a canonical collections of traditions.

Author : Abû Ja'far Muḥammad bin Ḥasan at Tûsî أبو جعفر محمد بن الحسن الطوسي (d. A.H. 460 = A.D. 1068).

For other copies of the work and the author's life, see Lib. Cat., vol. v, part i, Nos. 266-68.

Some foll. at the beginning of the present copy are hopelessly damaged and worm-eaten.

Written in Naskh. Dated, A.H. 1050.

AL MASÂNÎD*

No. 481.

foll. 259 ; lines 20 ; size 8 × 6 ; 7 × 5.

مسند ابی عوانه

MUSNADU ABÎ 'UWÂNĀH.

The first volume and the first fol. of the second volume of a very valuable and old copy of a rare work, Musnad Abî 'Uwânah, compared by reliable traditionists and studied by them. The remaining portion of the 2nd volume and other remaining volumes are wanting. The author collected Ḥadîṣ in the present work from Al Jâmi' by Muslim bin Ḥajjâj (d. A.H. 231 = A.D. 875 ; see Lib. Cat., vol. v, part i, No. 188). The work is divided into several Kitâbs, which are sub-divided into Babs ; and each Bâb is again subdivided into several Biyâns and Şifâts. The present copy contains the three following Kitâbs : (i) كتاب الامان (ii) كتاب الطهارات (iii) كتاب الصلوة. For a full description of the contents, see No. 482 below.

Author : Ya'qûb bin Ishâq bin Yazîd يعقوب بن اسحاق بن يزيد, com-

* Al Masânîd generally applies to a work containing a collection of Musnad Ḥadîṣ, arranged separately under each Şahâbî (companion of the Prophet) from whom the Ḥadîṣ is transmitted. See Bustân al Muḥaddiṣîn, fol. 236, where it is described thus :—

اگر بر صحابه ترتیب دهند مثلاً روایات ابوبکر صدیق را جدا نویسند و روایات عمر بن الخطاب را جدا انرا مسند نامند *

The term sometimes refers to works on Musnad Ḥadîṣ, in which the above-mentioned arrangement is not adhered to ; see, for example, Musnad, No. 481 above, and Musnad ad Dârimi (Lib. Cat., vol. v, part i, No. 253). Musnad Abî Da'ûd at Tayâlasî (Lib. Cat., vol. v, part i, No. 241) is generally supposed to be the first work on the subject.

monly called Abu 'Uwânah (أبو عوانه), one of the greatest authorities of his age in Ḥadīṣ and Shāfi'ī jurisprudence. He studied Ḥadīṣ under Yûnus bin 'Abdal 'Alâ (d. A.H. 264 = A.D. 878) and some others; and attended lectures on jurisprudence under Muzanî (d. A.H. 284 = A.D. 878) and Rabî' (d. A.H. 270 = A.D. 884), the pupils of Imâm Shāfi'ī (d. A.H. 204 = A.D. 820). He was the first scholar to introduce the Shāfi'ī jurisprudence and Shāfi'ī's compositions into Isfirâ'in.

Ṭabarânî (d. A.H. 360 = A.D. 971), the author of *Al Ma'âjim* (see No. 319, above), transmitted Ḥadīṣ on his authority. Brock., vol. i, p. 161, mentions the author's death in A.H. 310 = A.D. 925; but Ḥâkim (d. A.H. 405 = A.D. 1014), on the authority of Abu 'Uwânah, and Dahabî, in *Huffâz*, vol. iii, p. 2, say that the author died in A.H. 316.

Foll. 1-258; the first volume. It is defective at the beginning, and begins abruptly thus:—

رسول الله صلى الله عليه وسلم ... بيان الاعمال و الفرائض اذا اداها
بالقول و العمل دخل الجنة .. حدثنا احمد بن سنان
عن انس بن مالك قال فبينما فى القرآن ان نسأل رسول الله صلى الله عليه
و سلم من شئ فكان يعجبنا ان يجى العاقل من اهل البادية *

The colophon quoted below tells us that the present copy was transcribed in A.H. 615.

آخر السفر الاول من مسند ابي عوانة رضى الله عنه و يتلوه انشاء الله
فى الذى بلىه ان النبى صلى الله صلى فى الكسوف ثمان ركعات و اربع
سجديات كتبه ... عبد الرحيم بن عبد الخالق الشافعي
و ذلك فى خامس و عشرين سنة خمس و عشر و ستمائة *

The present copy has the following two notes at the end.

I. Muhammad bin Yûsuf al Barzâlî, * in an autograph note, tells

* Dahabî, in *Huffâz*, vol. iv, p. 215, and Ya'fi'î, in *Mir'ât al Janân*, fol. 460, mention Barzâlî's death in A.H. 663 و ستمائة و ستين; but this date must be rejected in the face of the fact mentioned even by Dahabî, in *Huffâz*, vol. iv, p. 295, and by Ibn Ḥajar, in *Ad Durar*, vol. ii, fol. 147, that his son, Qâsim, was born in A.H. 665. Ibn Ḥajar further quotes Qasim's statement that he studied under his father in A.H. 673, which gives us reason to hold that Barzâlî died after A.H. 673. •Muhammad Barzâlî, besides being a prominent traditionist of his age, was specially known as a good scribe and swift writer. He transcribed a number of works. We notice that he transcribed *Târikhu Ibn 'Asakiz*, a well-known biographical work in 80 volumes, of which two

us that the present copy was compared with the original copy belonging to Diyâ'addin Muḥammad bin 'Abdalwâḥid, (d. A.H. 643 = A.D. 1243), the founder of Madrasah Diyâ'iyah of Damascus.

بلغت المعارضة باصل الضياء ابي عبد الله محمد بن عبد الواحد المقدسي و منه كان النفل و سمعه جماعة حين المعارضة و اسمائهم على الاصل و كتب محمد بن يوسف البرزالي *

II. One Ismâ'il bin Ibrâhîm, in the following autograph note says that, in A.H. 696, he studied the work from the present copy under Kamâladdîn Muḥammad, the son of the famous author, 'Umar bin Fârid (d. A.H. 632 = A.D. 1232)

بلغت قامة من باب الاباحة الى آخر هذا المجلد على الشيخ كمال الدين محمد بن الاديبي بن علي بن فارض بحق* اجازته من الشيخين ابي بكر النعيم بن عبد الله بن عمر الصفار و ابي المظفر عبد الرحيم بن سعد بن عبد الكريم السمعاني و ذلك في مجالس سنة ست و تسعين و ستمائة *

The two following mutilated Waqfnâmas, one written at the beginning of the first volume and the other on the title-page of the second volume, tell us that the entire set of volumes was bequeathed by Maḥmûd bin 'Ali * (d. A.H. 799 = A.D. 1399), the Royal tutor (استاذ دار العالي) of Az Zâhir, the King of Egypt, to a Madrasah founded by the said Maḥmûd. The Waqfnâmas expressly enjoin that these volumes are not to be taken out of the Madrasah. The first Waqfnâma runs thus :—

جميع هذه المجلدة من مسد ابي عوانة و ما بعدها من المجلدات ذلك sic الذين يفتقون به على الوجه الشرعى و جعل مقرة لخزانة الصدر sic و ذلك بمدرسة sic بقاهرة المحروسة و شرط الواقف ان لا يخرج ذلك sic من المدرسة المذكورة *

volumes, dated A.H. 614, 615, are found in our Library. See Hand-list, Nos. 2470-71.

* This Maḥmûd, as mentioned by Ibn Ḥajar, in Ad Durar, vol. ii, fol. 580, was a scholar and one of the most wealthy men of Cairo; and for a considerable time, he was the tutor of the Royal house of Az Zâhir, the king of Egypt. He founded a Madrasah in Cairo, near the باب الروبل, to which he bequeathed a large number of books, consisting of the collection of Ibn Jumâ'ah (d. A.H. 733 = A.D. 1333) purchased by him.

The second Waqfnâma runs thus :—

الحمد لله رب العالمين وقف ... الاشرف العالى الجمالى محمود استاذ
دار العالى الملك الظاهري اعزة الله بالصالحات جميع هذه المجلدة و ما
قبلها و ما بعدها من المجلدات من مسند ابي عوانه وقفاً شرعياً على طلبه
العلم الدين يذتفعون به على الوجه الشرعى وجعل مقرة بمدرسة التي
بناها و شرط الواقف ان لا يخرج من المدرسة المذكورة
و جعل الذخر فى ذاك لنفسه ايام حياته و بعده لمن sic الذخر بمدرسة ...
جعل ان يزيده فى شرط sic دون غيره ... سنة سبع و تسعين و سبعةائة *

Fol. 259; the first fol of the 2nd volume. Begins with the Isnâd, thus :—

اخبرنا الامام العالم مفتى خراسان ابوبكر القسم بن ابي سعد بن
عمر العصار رحمه الله بقواتي عليه بالمدرسة الشرقية بشاذياخ في سنة ثمان
و تسع و ستمائة قلت له اخبركم ابو الاسعد هدة الله بن عبد الواحد بن
عبد الكريم بن هوازن الفيشري رحمه الله قال انا ابو محمد عبد الحميد بن
عبد الرحمن البكيري ح و اخبرنا ابو المظفر عبد الرحيم بن ابي سعد
بن عبد الكريم بن محمد السمعاني قراءة عليه و انا اسمع بمرو سنة ثمان
و ستمائة قال ابو البركات عبد الله بن محمد الفضل بن احمد الفراوى قراءة عليه
بنيسابور بمدرسة ابي نصر بن ابي الخير قال ابذاننا ابو عمر عثمان بن محمد
بن عبد الله المحمى قراءة عليه قال ابذاننا ابو نعيم عبد الملك بن الحسن
الاسفرائيني قال انا ابو عوانة يعقوب بن اسحاق الحافظ الاسفرائيني رحمهم الله
... ان النبي صلى الله عليه وسلم صلى الكسوف ثمان ركعات و اربع
سجعات في ركعتين النخ *

The only mention of a complete copy of the work is in Köpr., Nos. 401-406.

The present valuable copy was purchased for the Library in 1916 by Mr. Abû'l Hasan Khân, the late Librarian and brother of the Founder.

No. 482.

foll. 40 ; lines 22 ; size 8×5 ; 7×4 .

فهرست مسند ابی عوانه

FIHRISTU MUSNADI ABÎ 'UWÂNÂH.

An index of the contents of the copy of Musnad Abu 'Uwânâli noticed above. Bound in a separate volume. Written in fair Naskh. Dated, A.H. 1323.

No. 483.

foll. 292 ; lines 23 ; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

الفتوحات الإلهية

AL FUTŪḤÂT AL ILÂHÎYAH.

A very useful and extensive commentary on Arba'in of Nawaw (d. A.H. 678 = A.D. 1278).

By Ibrâhîm bin Mar'î bin 'Atṭîyah al Mâlikî رحمه الله، a well known Mâlikî scholar and traditionist of the 12th century A.H. He died in A.H. 1106 = A.D. 1694 ; see Tâj at Ṭabaqât XXII, fol. 77, and Berlin, No. 1501, where a copy of the present work is noticed.

Beginning :—

الحمد لله الذي وفق لحمل الحديث من اصطفاة من الانام //

The work was printed in Cairo, A.H. 1218.

Written in Naskh. Dated, A.H. 1142.

Scribe : حسين شبيب مالكي

No. 484.

foll. 9 ; lines 6 ; size $11 \times 7\frac{1}{2}$; $7\frac{1}{4} \times 5$.

الأربعين

AL ARBA'ÎN.

A collection of 40 Ḥadîṣ on the faith of Islâm and some necessary religious duties.

By an anonymous author.

Beginning :—

الحمد لله رب العالمين اكمل الحمد على كل حال و الصلوة و السلام
 الاتمان الاكملان على محمد المصطفى و آله و اصحابه اجمعين اما بعد فهذه
 اربعون حديثاً جمعت ابتغاء مرضات الله الكريم و هو الهادي الى الصراط
 المستقيم الاول بنى الاسلام على خمس شهادة ان لا اله الا الله و ان محمداً
 عبده و رسوله و اقام الصلوة و ايتاء الزكاة و صوم رمضان و الحج النحر

Written in beautiful Naskh. Not dated ; apparently 13th century A.H.

Scribe : مصطفى خان

THE END.

ADDITIONS AND CORRECTIONS

VOL. V. PART I.

Preface.

Page vi, Line 19. Read the line omitting No. 245.

„ vii, „ 25. Read 207 for 227.

Page 4, Line 9.	Read Munâwî	for Manâwî.
„ 5, „ 32	„ Walîallâh	„ Walîallah
„ 12, „ 27.	„ Vol. II	„ Vol. III.
„ 15, „ 26	„ Ishâq	„ Ishâq
„ 40, „ 5.	„ <u>Shuhba</u>	„ <u>Shahba</u> .
„ 44, „ 2.	„ Jâmi‘	„ Jami .
„ 45, „ 19.	„ ‘Abdalbâsit	„ Abdalbasit.
„ 48, „ 14.	„ Şûfism	„ Sufism.
„ 50, „ 15	„ Qâmûs	„ Qamûs
„ 58, „ 6.	„ 788	„ 888.
„ 58, „ 11.	„ 790	„ 890
„ 67, „ 14.	„ ‘Abdallâh	„ ‘Abdallah.
„ 71, „ 2.	„ Qabs	„ Qabr
„ 75, „ 27.	„ Nawawi	„ Namawî.
„ 78, „ 10.	„ Şahîh	„ Sahîh.
„ 84, „ 12	„ 683	„ 618.
„ 87, „ 1.	„ Şa‘âlibî	„ Sa‘âlibî.
„ 87, „ 11.	„ Qâdî	„ Qâdî.
„ 87, „ 11.	„ ‘Iyâd	„ Iyâd.
„ 89, „ 22.	„ Abû’l	„ Abû’al.
„ 90, „ 16.	„ Dahabî	„ Dahabî.
„ 91, „ 14.	„ Janân	„ Jinân
„ 93, „ 28.	„ الضحى	„ الصحاى .
„ 104, „ 13.	„ الفضائل	„ العصائل .
„ 106, „ 9.	„ Shî‘î	„ Shi‘î.

Page 110, Line 21.	Read Sabtî	for Şabtî.
„ 113, „ 2.	„ Mashâikh	„ Mashûikhs.
„ 118, „ 3.	„ Jâmi'	„ Jami'.
„ 119, „ 22.	„ „	„ „
„ 121, „ 3.	„ „	„ „
„ 122, „ 24	„ Hîjâz	„ Hifâz.
„ 131, „ 21.	„ Maşil	„ Maşal
„ 131, „ 26.	„ „	„ „
„ 132, „ 34.	„ A.H. 535 = A.D. 1140	for A.H. 513 = A.D. 1119.
„ 133, „ 7	„ Muwattâ'	for Muwattâ.
„ 134, „ 9.	„ A.H. 975 = A.D. 1665	for A.H. 977 = A.D. 1669.
„ 136, „ 24.	„ امجد	for احجد
„ 136, „ 28.	„ لى	„ عمل
„ 151, „ 17.	„ Harawî	„ Hirawî.
„ 151, „ 20	„ Harât	„ Hirât
„ 152, „ 22.	„ Masnad	„ Musnad.
„ 152, „ 31.	„ فہ	„ فہ
„ 154, „ 1.	„ 'Abdalbâqî	„ Abdalbaqî.
„ 159, „ 13.	„ الجماعة	„ الجماعة
„ 160, „ 16.	„ نند	„ نند
„ 160, „ 23.	„ 709	„ 707
„ 160, „ 25	„ 748	„ 740.
„ 161, „ 16.	„ 'Abdallâh,	„ 'Abdallah.
„ 162, „ 17.	„ „	„ „
„ 164, „ 12.	„ مددین	„ مددین.
„ 169, „ 11.	„ Nubalâ'	„ Nubla
„ 172, „ 4.	„ The work was printed in the Dâ'irat at Ma'ârif Press, Hyderabad, A.H. 1319,	for The work seems to be rare.
„ 186, „ 31.	„ نعویم	for نعویم.
„ 190, „ 12.	„ Nawwâb	„ Nawâb.
„ 195, „ 11.	„ Maşil	„ Maşal.
„ 199, „ 28.	„ Arba'in composed in A.H. 748,	for Arba'in.
„ 202, „ 18.	„ Haişamî	for Haişumî.
„ 203, „ 25.	„ ناعباء	„ مباعباء
„ 206, „ 13.	„ Nubalâ'	„ Nubala.
„ 210, „ 5.	„ الشيخ	„ السخ
„ 210, „ 13.	„ بجوز	„ بعوز

VOL. V. PART II.

Page 4, Line 28.	Add dealing with the khilāfat of 'Alī after the word Hadîṣ Qudṣī
„ 11, „ 19.	Read Turmuḍî for Turmuḍî.
„ 13, „ 1	„ عبد الله بن نمير .. عبد الله بن نمير.
„ 14, „ 22.	„ Şûfî .. Sûfi.
„ 16, „ 8.	„ Qurashî .. Quraishi.
„ 33, „ 31	„ الكرم .. لكرم.
„ 39, „ 8.	„ 'Abdal'azîz .. Abdal'aziz.
„ 41, „ 11	„ Mashikhat .. Mashikhat.
„ 51, „ 13.	„ ابو محمد القاسم .. ابو القاسم.
„ 52, „ 13	„ Tugrul .. Tugrul.
„ 80, „ 9.	„ المعانيخ .. لمعانيخ.
„ 94, „ 19	„ Hidâyat .. Hidâyat.
„ 101, „ 6	„ 7th .. 9th.
„ 120, „ 17	„ بشرح .. بشرح
„ 133, „ 27.	„ ابو .. بو.
„ 134, „ 30	„ 'Arddidah .. Azzddidah.
„ 136, „ 3.	„ سمت .. سمت
„ 141, „ 5.	„ افتنح .. افتنح

